NEW TESTAMENT GREEK

An Introductory Grammar

by

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τῇ ἰδίᾳ γυναικὶ
πολυτλήμονι καὶ μακροθυμούσῃ
ὁ συγγραφεὺς
ἐν εὐχαριστίᾳ

CONTENTS

INTRODUCTION

Those who wish to begin a study of New Testament Greek have not, at present, a very wide choice of Grammars. It has appeared to the compiler of this one that there is a gap between those which are so elementary that they do not adequately equip the student to deal with the text of the New Testament itself, and those which take too much for granted in the reader. Most of those who come to the study of New Testament Greek are men in training for the Ministry who have left school some years before, and who have probably forgotten the details and technical terms even of English grammar. This book is an attempt to bridge this gap, by providing full explanations even of the simplest constructions, by introducing the student at the earliest possible stage to sentences from the New Testament both in exercises and in examples, and by dealing, at least briefly, towards the end of the book with some of the more difficult grammatical points which in some Grammars are reserved for a second volume.

Even the most modern methods of learning a language do not enable the student to avoid the task of learning a great many things by heart. It is hoped that the way in which the declensions of nouns, adjectives, and pronouns, and the paradigms of verbs are set out will lighten this labour.

St Mark's Gospel is frequently chosen by teachers as the first New Testament book to set the beginner to read. Examination syllabuses often dictate this policy. For this reason examples of constructions, etc., dealt with in the text are given from St Mark wherever possible.

It is easy for the beginner to delude himself into a false optimism when he acquires a certain ease in translating Greek into English. Facility in translating English into Greek, however, is a better sign of progress. For this reason in the exercises more sentences are given for translation into Greek than into English.

To teachers of the language my debt to other works will be obvious. I have consulted H. P. V. Nunn's *Elements of New Testament Greek* (C.U.P.); J. H. Moulton's *An Introduction to the Study of New Testament Greek* (Epworth Press); the same author's *A Grammar of New Testament Greek* (T. & T. Clark), especially vol. II, *Accidence and Word-formation*; and C. F. D. Moule's *An Idiom-Book of New Testament Greek* (C.U.P.). These

two last mentioned will be indispensable to the more advanced student. *A Primer of Greek Grammar*, by E. Abbott and E. D. Mansfield (Rivingtons), from which I myself as a beginner in classical Greek derived much help, suggested the method of setting out the paradigms of verbs used in Appendix 4.

Chapter 1

THE GREEK LANGUAGE

Greek is the language spoken and written in ancient times by the Hellenes, the inhabitants of that part of the Balkan peninsula which is the modern Greece, and by Greek settlers in other parts of the Mediterranean area. It had several dialects: Ionic, Aeolic, and Doric. Ionic, in which Homer wrote, became the literary dialect, and developed into the Attic used by the great playwrights, orators, and philosophers of Athens in Attica. The Attic dialect, owing to the importance of Athens and of its literary men, established itself in the fifth and fourth centuries B.C. as the chief dialect of Greece.

After the time of Alexander the Great, who died in 323 B.C., Attic Greek became to a large extent the language of literature and commerce over the whole area of his conquests. But it was an Attic which, partly, no doubt, because Alexander's soldiers and the merchants who followed on their heels were drawn from all parts of the Hellenic world, had absorbed elements from other Greek dialects, and which was capable of absorbing elements from the native languages of the peoples of the Near and Middle East who now began to use it. This flexible, developing language is sometimes called Hellenistic Greek, and sometimes *Koinē* (i.e. Common) Greek, from ἡ κοινὴ διάλεκτος *the common language*. The New Testament writers used the *Koinē*. See p. 265, where the question of the influence upon them of Semitic languages is discussed.

THE GREEK ALPHABET

The word *alphabet* is derived from the first two of the twenty-four letters commonly used by the Greeks. These were adapted from the Phoenician alphabet. The letters given in the first column below are those which are found on ancient Greek inscriptions and are used in modern printed books as capitals. The student will notice that nearly half of them are used also as English capitals. The letters in the second column were evolved from the capitals for the purpose of ordinary writing. They are known as cursives, or "running" letters, and are used for the small letters in printed books.

		Name of letter	English sound
Α	α	alpha	a
Β	β	bēta	b
Γ	γ	gamma	g (hard)
Δ	δ	delta	d
Ε	ε	ěpsīlon	e (short)
Ζ	ζ	zēta	z
Η	η	ēta	e (long)
Θ	θ	thēta	th
Ι	ι	iōta	i
Κ	κ	kappa	k
Λ	λ	lambda	l
Μ	μ	mū	m
Ν	ν	nū	n
Ξ	ξ	xī	x
Ο	ο	ŏmīkron	o (short)
Π	π	pī	p
Ρ	ρ	rhō	r
Σ	σ, ς	sigma	s
Τ	τ	tau	t
Υ	υ	upsīlon	u
Φ	φ	phī	ph
Χ	χ	chī	ch (i.e. kh)
Ψ	ψ	psī	ps
Ω	ω	ōměga	o (long)

NOTICE: 1. The cursive alpha, α, is in some books printed *a*, but the student should write it as a figure 8 laid on its side and opened on the right, similar to the α used in this book.

2. Γ, γ, *gamma*, is pronounced hard as in *gate*, never soft as in *page*. But before another guttural it is pronounced *n* (the gutturals are γ, κ, ξ, χ; see below, p. 5). Thus ἄγγελος *a messenger*, is pronounced *angelos* (*g* hard).

Notice that γ is written through the line, whilst ν, *nu*, is written on the line.

3. *Epsilon* means literally "unaspirated *e*". Prior to about 400 B.C. the letter had sometimes been used to denote the aspirate. *Psilon* is from the Greek ψιλός *bare* or, as a term in grammar, "without the aspirate." Cf. *upsilon*.

4. Η is the capital of the long *e*, *ēta*, not an aspirate as in English.

5. *ν* (the capital is N) is the English *n*, and is not to be confused with the English *v*, which has no Greek equivalent.

6. *Ŏmīkron* means "little *o*". *Mikron* is from the Greek μικρός *little.*
7. P is the capital *r*, not *p* as in English.
8. *Sigma* is written σ at the beginning or in the middle of a word, ς at the end.
9. X, χ, *chī*, is not the English *x* sound (this is ξ, *xī*). Nor is it pronounced *ch* as in *cherry*, but hard as in *chasm*.
10. *Ōmĕga* means "great *o*". *Mega* is from the Greek μέγας *great.*
11. ζ, ξ, and ψ are double consonants, being respectively *dz*, *ks*, and *ps*.

Breathings

When a word begins with a vowel or diphthong there must be a slight preliminary emission of breath, as a few moments of experiment will make plain. This breathing may be "rough" (i.e. an aspirate, the English *h*) or "smooth". Greek marks both the rough breathing and the almost imperceptible smooth breathing by a comma placed over the initial vowel, ‘ for the rough breathing, ’ for the smooth. If the vowel is a capital letter the breathing is placed to the left of it, and if the word begins with a diphthong the breathing is placed over the second of its vowels. These points may be illustrated by a few words which occur early in St Mark's Gospel:

ἀποστέλλω	(Mark 1.2)	apŏstellō
ὁδόν	(1.2)	hodon
Ἀρχή	(1.1)	arkhē
εὐαγγελίου	(1.1)	euangeliou
οὗ	(1.7)	hou

When the consonant ρ begins a word it is given a rough breathing, and is pronounced *rh*:

ῥήξει (Mark 2.22) rhēxei

When ρ occurs twice together in a word the first is sometimes given a smooth breathing, and the second a rough breathing; thus, ἔῤῥηξεν. (But Nestle's text does not print these breathings; see Luke 9.42, ἔρρηξεν, errēxen.)

The vowel υ always has a rough breathing when it begins a word. But if the υ is the first letter of a diphthong the breathing is written over the second:

ὑποδημάτων	(Mark 1.7)	hupŏdēmatōn
ὑμᾶς	(1.8)	humās
υἱοῦ	(1.1)	huiou

The Vowels

H (η) and ω are long vowels; ε and ο are short by nature, but may become long by position (see below). A (α), ι, and υ are sometimes long and sometimes short.

A short vowel becomes long by position when followed by two or more consonants or by a double consonant. Thus the α in εὐαγγελίου is long. No difference is made in pronouncing the α, but in poetry the syllable would be reckoned as a long beat. If, however, of the two consonants following a short vowel the first is a mute and the second a liquid or nasal (see below, p. 5, for these terms) then the vowel may be regarded as long or short.

Diphthongs

Two different vowel sounds may combine to make one syllable, known as a diphthong (Greek δίφθογγος *with two sounds*; δι = δίς *twice*, φθόγγος *a sound*).

There are eight Greek diphthongs, in four of which ι is the second vowel, υ being the second vowel in the other four:

αι	ει		οι	υι
αυ	ευ	ηυ	ου

When the first vowel is long and the second is ι, the ι is written underneath the long vowel (*iota subscript*); thus, ᾳ, ῃ, ῳ. This ι is not pronounced.

Pronunciation

There is no clear evidence about the way in which Greek was pronounced in ancient times. Modern Greek, in which a number of the vowels and diphthongs are given the long *e* sound, is no guide. In England several different systems of pronouncing the vowels and diphthongs are in use. The student will do well to follow the guidance of his teacher. But those who are attempting to learn the language without a teacher may safely adopt the following scheme:

Vowels:	α, when short,	as *a* in *cat*
	α, when long,	as *a* in *pass*
	ε	as *e* in *peg*
	η	as *ee* in *deep*
	ι, when short,	as *i* in *pin*
	ι, when long,	as *i* in *pile*

ο as *o* in *pot*
υ, when short, as *u* in *put*
υ, when long, as *u* in *cute*
ω as *o* in *pole*

Diphthongs: αι as *ai* in *aisle* } indistinguishable
ει as *ei* in *eider* }
οι as *oi* in *boil*
υι as *wi* in *wine*
αυ as *au* in *caught*
ευ as *eu* in *euphony* } indistinguishable
ηυ as *eu* in *euphony* }
ου as *ou* in *count*

Classification of Consonants

Consonants are classified in two different ways:

A. According to whether or not they can be pronounced by themselves and without a vowel sound:

1. *Mutes* cannot be pronounced without the assistance of a slight vowel sound. They can be sub-divided into:

(*a*) *Hard Mutes*, κ, τ, π.
(*b*) *Soft Mutes*, γ, δ, β.
(*c*) *Aspirated Mutes*, χ, θ, φ.

Trial will show that the above consonants cannot be pronounced without the utterance of a slight vowel sound.

2. *Semivowels* are consonants which can be sounded without the assistance of even a slight vowel sound. They can be subdivided into:

(*a*) *Nasals*, so called because the breath passes through the nose; γ when pronounced as *n*, μ, and ν.
(*b*) *Spirants* (from Latin *spiro*, "breathe"), σ.
(*c*) *Liquids*, so-called to express the rippling nature of the sound, λ, ρ.

B. According to the organ used in pronunciation:

1. *Gutturals*, i.e. sounds made by the throat, γ, κ, χ.
2. *Labials*, i.e. sounds made by the lips, β, π, φ, μ.
3. *Dentals*, i.e. sounds made by the teeth, δ, τ, θ, ν, σ.

In addition there are the *double consonants*, ζ (*dz*), ξ (*ks*), and ψ (*ps*).

Obsolete Consonants

Greek originally possessed two other spirants which fell out of use in very early times:

1. F (ϝ), the digamma, so called because it was written like one gamma, Γ, placed over another. Its sound was like the English *w*. Its original presence accounts for peculiarities in certain words (see, for example, pp. 108 and 118).

2. The *y* sound, called "consonantal iota". No sign for it has survived; but its original presence accounts for certain formations (see pp. 125, 132, 153, 186).

Modification of Consonants in Inflection

Changes in a consonant are sometimes brought about when a word inflects (i.e. as a word changes its form in the course of the declension of a noun or the conjugation of a verb—see pp. 17, 19), especially if it is brought together with another consonant. The student is advised not to attempt to learn the following notes at this stage. They will be more easily understood when he has come across actual examples in his study of the noun and the verb. As he does so he will be referred back to this section.

Gutturals (γ, κ, χ)

Before τ a guttural becomes κ by assimilation. τ is the hard dental, and it assimilates a soft or an aspirated guttural (γ or χ) to its own hardness.

Thus: πέπρακται for πέπραγται.
δέδεκται for δέδεχται.

Before δ a guttural becomes γ. δ is the soft dental, and it assimilates a hard or an aspirated guttural (κ or χ) to its own softness.

Thus: ὄγδοος *eighth* (but ὀκτώ, *eight*).

Before θ a guttural becomes χ by assimilation.

Thus: ἀχθῆναι for ἀγθῆναι.

Before μ a guttural becomes γ by assimilation, the nasal μ being a soft labial.

Thus πέπλεγμαι for πέπλεκμαι.

Before σ a guttural coalesces with the σ to form the double consonant ξ.

Thus: γυναιξίν for γυναικσίν.

When a guttural follows ν, the ν may become γ (see below under *Nasals*).

Labials (β, π, φ)

Before τ a labial becomes π by assimilation. τ is the hard dental, and it assimilates a soft or an aspirated labial (β or φ) to its own hardness.

Thus: βλάπτω for βλάβτω.
γέγραπται for γέγραφται.

Before δ a labial becomes β by assimilation.

Thus: ἕβδομος, *seventh* (but ἕπτα, *seven*).

Before θ a labial becomes φ by assimilation.

Thus: ἐλείφθην for ἐλείπθην.

Before μ a labial becomes μ (complete assimilation).

Thus: τέτριμμαι for τέτριβμαι.

Before σ a labial coalesces with the σ to form the double consonant ψ.

Thus: φλεψίν for φλεβσίν.
ἀλείψω for ἀλείφσω.

When a labial follows ν, the ν may become μ (see below, under *Nasals*).

Dentals (δ, τ, θ)

Before μ a dental becomes σ.

Thus: πέπεισμαι for πέπειθμαι.

Before σ a dental disappears.

Thus: παισίν for παιδσίν.
ἤλπισα for ἤλπιδσα.

When two dentals are brought together the first may become σ.

Thus: ἐπείσθην for ἐπείθθην.
πέπεισται for πέπειθται.

When in inflection ντ is followed by σ, the ντ is dropped, but compensation is usually made by lengthening the previous vowel.

Thus: ἄρχουσιν for ἄρχοντσιν (dat. plur. of ἄρχων).
λυθεῖσιν for λυθέντσιν.

Nasals (ν)

The nasal ν may be assimilated before gutturals, labials, and liquids.

Before a guttural ν may become γ.

Thus: συγχαίρω for συν-χαίρω.
ἐγκαινίζω for ἐν-καινίζω.

Before a labial ν may become μ.

Thus: συμβάλλω for συν-βάλλω.
ἐμβαίνω for ἐν-βαίνω.

Before a liquid ν may be completely assimilated.

Thus: συλλαλῶ for συν-λαλῶ.

In the New Testament the manuscripts are not uniform in respect of verbs compounded with συν and ἐν, and the ν is often retained without change. Nestle's text does not assimilate this ν.

Before σ, ν may effect different changes:

(*a*) The ν may be dropped, as frequently in the dative plural of 3rd decl. nouns. Thus ποιμέσιν for ποιμένσιν (see p. 94).

(*b*) The σ may be dropped, and compensation made by lengthening the previous vowel. This accounts for certain aor. indic. forms, e.g. ἔμεινα for ἔμενσα (see p. 185).

(*c*) The vowel ε may be inserted between the ν and the σ. This initiates a process by which the σ then drops out as coming between two vowels (see p. 9), and the vowels thus brought together contract. Thus the fut. indic. act. of μένω is μένσω which becomes μενέσω, μενέω, and so μενῶ (see p. 184).

Liquids (λ, ρ)

A liquid may assimilate a preceding ν.

Thus: συλλαλῶ for συν-λαλῶ (see above).

Liquids tend not to tolerate a following σ. The conjunction is avoided in one of two ways:

(*a*) The σ may be dropped, and compensation made by lengthening the previous vowel. This occurs in the aorist of some verbs with liquid stems (see p. 153).

Thus: ἤγειρα for ἤγερσα.
ἤγγειλα for ἤγγελσα.

(*b*) ε may be inserted between the liquid and the σ, and the same process is then followed as described on p. 8 in the case of the future of μένω (see p. 153).

Thus: ἐγέρσω becomes ἐγερέσω, ἐγερέω, and so ἐγερῶ.
ἀγγέλσω becomes ἀγγελέσω, ἀγγελέω and so ἀγγελῶ.

Spirants (σ)

When σ follows a guttural or a labial, the double consonants ξ and ψ are produced (see above under *Gutturals* and *Labials*).

A dental before σ drops out (see above under *Dentals*).

When inflexion brings σ between two vowels the σ may be dropped, and the vowels thus brought together contract:

Thus: γένους, the genitive of γένος (stem γενεσ-), is for γένε(σ)ος.

It is to be noticed that the σ by no means always drops out between two vowels, e.g. ἔλυσα, τίθησιν. Where it does drop out attention will be drawn to it in the text.

For the combination νς see above under *Nasals*.

Aspirates

Before a rough breathing a hard mute (κ, τ, π) is aspirated:

Thus: οὐχ ἵστημι for οὐκ ἵστημι.
ἀφίστημι for ἀπ-ἵστημι.

When two consecutive syllables begin with an aspirate, the first aspirate usually becomes the corresponding unaspirated letter:

Thus: τριχός for θριχός, the genitive of θρίξ *hair*.
τίθημι for θίθημι, which shows a reduplication of the stem θε- (see p. 230).
ἐτέθην for ἐθέθην (stem θε-).

Consonants at the End of Words

The only consonants which can stand at the end of a Greek word are ν, ρ, and ς (whether as a single consonant or in the double consonants ξ and ψ). The only exceptions to this rule are the words ἐκ *out of*, *from*, and οὐκ *not*. But foreign words incorporated into Greek (e.g. the large number of Hebrew and Aramaic nouns used in the New Testament) are immune from the rule. Thus we get Ἀβραάμ, Δαυείδ, Ἰσραήλ.

Movable ν

ν is often added to the final ι of the dat. plur. of 3rd decl. nouns, adjectives and pronouns; thus γυναιξί(ν); and to the final ε or ι (but not ει and αι) of 3rd pers. sing. and plur. verb forms; thus ἔλυε(ν), λύουσι(ν). Strictly it is only added to facilitate pronunciation when the next word begins with a vowel, but in the New Testament this movable ν is found sometimes even when a consonant follows.

Movable ς

A few words have a movable ς, namely οὕτω(ς) *thus*; ἄχρι(ς) *until*; μέχρι(ς) *until*; ἐκ (ἐξ) *out of, from*.

Contraction of Vowels

When certain vowels are brought together in a word they coalesce or contract. This is of importance in the pres. and imperf. tenses of *verbs* whose stems end in α, ε, or ο (see p. 109).

αε and αη become α (long).
αο and αω become ω.
ι in the second syllable is written *subscript*. Thus αει becomes ᾳ.
υ disappears. Thus αου becomes ω.
εε becomes ει.
εο becomes ου.
ε followed by any long vowel or diphthong disappears. Thus εω becomes ω; εου becomes ου.
ο and a long vowel become ω. Thus οη becomes ω.
ο and a short vowel become ου. Thus οο becomes ου; οε becomes ου.
ο before ου disappears. Thus οου becomes ου.

Any combination of ο with an ι becomes οι. Thus οει, οῃ, οοι all become οι.

The following contractions should be noted in *nouns* and *adjectives*:

εα may become η. Thus γένη for γένεα (see p. 120). Cf. also ἀληθῆ for ἀληθέα (see p. 152).
οα may become ω. Thus αἰδῶ for αἰδόα, accusative of αἰδώς *modesty*; but such nouns are rare. Cf. also μείζω for μείζοα (see p. 152).

Stops and other Signs

Greek manuscripts often omit punctuation signs altogether, but those used in printed Greek are:

Comma and full stop as in English.

Colon or semi-colon, a dot above the line · (see Mark 1.2, τὴν ὁδόν σου·).

The note of interrogation, expressed by ; (see Mark 1.24, Ναζαρηνέ;).

Other signs to be noted are:

Apostrophe (Greek ἀποστροφή *a turning away*)

The same sign as for a smooth breathing, ', is used to mark the cutting off or *elision*, as it is usually called, of a vowel. This sometimes happens to the last vowel in a word when the next word begins with a vowel (see Mark 1.5, ὑπ' αὐτοῦ for ὑπὸ αὐτοῦ).

Diaeresis (Greek διαίρεσις *a taking apart*)

Two dots over the second of two vowels occurring together indicates that they are to be pronounced separately and not as a diphthong. Thus ἀΐδιος, Rom. 1.20, *a-idios*, not *aidios*. Notice that where the diaeresis occurs at the beginning of a word, as in ἀΐδιος, the breathing is written over the first vowel, and not over the second as it would be if the syllable were a diphthong.

Accents

The system of Greek accents was invented by Aristophanes of Byzantium about 200 B.C. as an aid to the correct pronunciation of the Greek language at a time when its use was being widely extended amongst foreign peoples. The accents indicated not a stress on a syllable but the pitch of the voice as the syllable was pronounced. The *acute* accent marked a rise in the voice, and the *circumflex* a rise followed by a fall. Syllables with neither an acute nor a circumflex accent were regarded as possessing a *grave* accent, though it was not usually marked. The syllable which had a grave accent, whether marked or not, was pronounced at the ordinary pitch of the voice.

Acute Accent	μαρτυρία, ἐγένετο.
Circumflex Accent	φῶς, εὗρεν
Grave Accent	καὶ, αὐτὸς.

NOTICE: 1. If an accent occurs on a diphthong it is written over the second of the vowels: τοῦτο, πιστεύω.

2. When a word has an acute accent on the last syllable (e.g. ἀρχή in Mark 1.1), the acute is turned into a grave accent unless a full stop or a colon immediately follows. Cf. αὐτὸν in Mark 1.5 with αὐτόν in Mark 1.10.

3. An accent on the initial syllable of a word beginning with a capital vowel is written to the left of it with the breathing: Ἤγγιζεν, Ἦλθον. But if the syllable is a diphthong the accent is placed above the second vowel: Οὕτως, Οὗτος.

The Use of the Accents

As we have already said, it is impossible to be certain how the Greeks themselves pronounced their language. Nor is it possible to be certain in what way or to what extent the pitch of the voice rose and fell with the accents. The accents, therefore, although they are employed in printed Greek, do not now serve their original purpose. Their main practical use is that they serve to distinguish between certain words which differ only in their accentuation.

The main rules of accentuation are given in Appendix 1. Their application to verbs is quite regular, and the student should not find it difficult to accustom himself to placing the correct accent on all verb forms. The accents of nouns will be found more difficult. There is no way in which the student can discover by rule that, for instance, the accent of λόγος falls on the first syllable, and that of ὁδός on the last. It is simply a matter of learning the position of the accent on the nominative singular of the nouns.

Anybody with pretensions to Greek scholarship will pride himself on making very few mistakes with accents, though few, perhaps, are infallible. The beginner will be wise to do no more than note carefully such words as differ only in their accents (see Appendix 2), and to learn the accentuation of the verb. He may leave the accents of the other parts of speech to be learned by constant use as time goes on.

EXERCISE 1

Put the following into Greek letters. Insert the proper breathings and stops. Only use capital letters where indicated. A stroke over the letters *e* and *o* indicates that they are long; otherwise they are short. When the letter *i* is in brackets it is to be written in Greek underneath the preceding vowel (*iota subscript*).

1. Archē tou euangeliou Iēsou Christou Huiou Theou. 2. Kai eiselthōn palin eis Kapharnaoum di' hēmerōn ēkousthē hoti en oikō(i) estin.

3. Kai eisēlthen palin eis sunagōgēn, kai ēn ekei anthrōpos exērammenēn echōn tēn cheira. 4. Kai palin erxato didaskein para tēn thalassan. kai sunagetai pros auton ochlos pleistos, hōste auton eis ploion embanta kathēsthai en tē(i) thalassē(i), kai pas ho ochlos pros tēn thalassan epi tēs gēs ēsan. 5. Kai ēlthon eis to peran tēs thalassēs eis tēn chōran tōn Gerasēnōn. 6. Kai exēlthen ekeithen, kai erchetai eis tēn patrida autou, kai akolouthousin autō(i) hoi mathētai autou. 7. Kai sunagontai pros auton hoi Pharisaioi kai tines tōn grammateōn elthontes apo Hierosolumōn. 8. En ekeinais tais hēmerais palin pollou ochlou ontos kai mē echontōn ti phagōsin, proskalesamenos tous mathētas legei autois. 9. kai elegen autois Amēn legō humin hoti eisin tines hōde tōn hestēkotōn hoitines ou mē geusōntai thanatou heōs an idōsin tēn basileian tou Theou elēluthuian en dunamei. 10. Kai ekeithen anastas erchetai eis ta horia tēs Ioudaias kai peran tou Iordanou, kai sunporeuontai palin ochloi pros auton, kai hōs eiōthei palin edidasken autous.

The above ten sentences are the first verses of the first ten chapters of St Mark, by reference to which in Nestle's text (British and Foreign Bible Society) you may verify your work.

Chapter 2

THE VERB

There can be no complete sentence without a verb. Hence it may be said that the verb is the most important part of speech in any language. It will be well, therefore, for the student to learn something of the Greek Verb at the outset of his studies, for he will thus be able from the beginning to express complete ideas in Greek, even if they are simple ones.

We shall first present the Present Indicative Active (i.e. the Present Tense of the Indicative Mood in the Active Voice) of the simplest type of Greek verb. But it will be necessary as a preliminary to understand what is meant by the terms *Voice*, *Mood*, and *Tense*.

VOICE

In Greek the verb may have three Voices: Active, Middle, and Passive. The Voices are forms of the verb used to denote different relations between the action described by the verb and its subject.

1. *The Active Voice* is used to express the idea that the subject of the verb is the actual doer of the action described, e.g. *he looses*, *they killed*. It is the Active Voice which will concern us first.

2. *The Middle Voice* expresses the idea that the action described is of special advantage or significance to the subject. There is no Middle Voice in English, and a Greek example must be given: λύεται τὸν ὄνον may be translated *he looses the ass*, but the verb, λύεται, being in the Middle Voice, implies that he does so for himself, perhaps in order to ride it. The beginner is apt to jump to the conclusion that the Greek Middle Voice is reflexive. This is not so. It denotes that the subject performs the action *for* himself, but not *to* himself.

3. *The Passive Voice* expresses the idea that the subject of the verb is passive in respect of the action described; the subject is the recipient of the action: e.g. *he is being loosed*, *they were killed*.

MOOD

The moods are different forms of the verb denoting the modes in which the idea of the verb is employed.

1. *The Indicative Mood* (i.e. the "pointing out" mood) is used to make a statement whether in present, future, or past time. It is also generally used in asking direct questions. Thus, the italic words in the following examples are all verbs in the Indicative Mood: he *goes*, they *will go*, you *were going*, *did* we *go*? It is the Indicative Mood which will concern us first.

2. *The Imperative Mood* (Latin, *impero*, "command") is used when an order is given, e.g. please *go*, *run* quickly.

3. *The Conjunctive Mood* takes two forms:

(*a*) *The Subjunctive*, employed when the idea of the verb is subjoined to some other verb and expresses contingency (i.e. that a thing may or may not happen). In the sentences "I am coming, that I *may see* for myself", "If they *should invade*, we shall fight", the verbs in italics would be put into the Greek Subjunctive.

(*b*) *The Optative*, used principally to express a wish: "O that I *might die*."

4. *The Infinitive Mood*, described in some grammars as the Verb Infinite, expresses the idea of the verb without limiting it by specifying person or number, e.g. *to loose*, *to be about to loose*, *to have loosed*.

Belonging also to the Verb Infinite are the Participle and the Verbal Adjective, which will be described later.

Tense

The tenses (from Latin *tempus*, "time") are forms of the verb used to denote the time at which the action is regarded as taking place. The tenses in New Testament Greek are Present, Future, Imperfect, Aorist, Perfect, and Pluperfect, the usual English equivalents of which are as follows:

Present	I kill (*Active*)	I am (being) killed (*Passive*)
Future	I shall kill	I shall be killed
Imperfect	I was killing	I was being killed
Aorist	I killed	I was killed
Perfect	I have killed	I have been killed
Pluperfect	I had killed	I had been killed

The Present Tense will concern us first.

We can, of course, only deal with the Greek verb piecemeal, taking one voice, mood, and tense at a time. But it is important even in these early stages for the student to gain an idea of the full extent of the Greek verb.

He will then be less apt to be overwhelmed a little later on when he is faced one by one with the tenses other than the present, with all these tenses in the middle and passive voices as well as the active, and with the moods other than the indicative. Constant reference should, therefore, be made to Appendix 4 where the verb λύω in all its voices, moods, and tenses is set out. By so doing whenever a new part of the verb is reached in the text of the book, the student will gradually acquire a valuable familiarity with the whole paradigm.[1]

The Stems of Verbs

We shall have occasion very frequently to speak of the *stem* of a verb. By this term is meant the part of the word (it may be one syllable or more) which expresses the root idea, and to which various additions may be made, such as the *augment* or the *reduplication* in front of it used in certain parts of the verb; or the endings which may be added (suffixes), which help both to denote the tense and the person(s) who perform(s) the action. In the case of the English verb "to know" we may regard the syllable *know* as the stem. Personal suffixes can be added as in *knows*, *knoweth*, and *knowest*. Other additions appear in the participles *knowing* and *known*. In the Greek verb λύω the stem is λυ-.

Many verbs have both a *verb stem* and a *present stem*: the simple form of the stem is found in the second (or strong) aorist indicative active (verbs whose stems end in a vowel do not possess this tense), while the present indicative shows a lengthened form of it. This is true of βάλλω (see p. 44). The verb stem is βαλ- which is found in the 2nd aor. indic. act. ἔ-βαλ-ον, while the present indicative has the lengthened βαλλ-. It is convenient, therefore, in such cases to speak of *verb stem* (from which all tenses are formed except the pres. and imperf.) and *present stem*. The verb stem of βάλλω is βαλ-. Its present stem is βαλλ-. But in the case of λύω (and of many other verbs) there is no such lengthening of the stem in the pres. indic., and λυ- is its stem throughout the paradigm.

We shall have occasion later on to notice that in some verbs a change of vowel in the stem is found in some of the tenses: e.g. πείθω *persuade*, *counsel* has a 2nd perf. act. πέ-ποιθ-α (πε- is not part of the stem: it is the reduplication—see above). But as a similar phenomenon is found in English, e.g. *know*, *knew*; *run*, *ran*, the student should not find this a great difficulty. Instances of it in the Greek verb will be noted as we come to them.

[1] *Paradigm*, Greek παράδειγμα *a model*, is a term used in Grammar for the complete "model" of a verb, in all its voices, moods, and tenses.

The Present Indicative Active

We are now in a position to present the Present Indicative Active of the verb. As our model we take λύω, one of the simplest verbs whose 1st person singular in the pres. indic. act. has the suffix -ω added to the stem.[1] (The more difficult -μι verbs we leave until later.)

	Singular		Plural	
1st person	λύ-ω	*I loose,*	λύ-ομεν	*we loose*
2nd ,,	λύ-εις	*thou loosest, you loose*	λύ-ετε	*you loose*
3rd ,,	λύ-ει	*he, she, or it looses*	λύ-ουσι(ν)	*they loose*

Notice: 1. Other permissible translations of the Present Tense are the continuous *I am loosing* and the emphatic *I do loose.*

2. The stem is λυ-, which is unchanged throughout. The endings vary according to the person and number of the subject. This change of ending in the tenses is known as *Inflexion* or *Flexion.*

3. The personal pronoun is not necessarily written in Greek. The ending of the verb clearly indicates the person: λύομεν means *we loose*: there is no need of the pronoun "we" (ἡμεῖς), but it may be written if emphasis is required. In the case of the 3rd person singular the context usually decides whether λύει means *he looses, she looses*, or *it looses.* The verb may, however, have a pronoun as its subject when needed: thus, οὗτος λύει *this man is loosing.*

4. The Greek verb may have a noun as its subject, just as in English. Thus ἄνθρωπος λύει *a man looses*; ἄνθρωποι λύουσιν *men loose.*

5. In the 3rd person plural, λύουσι is usually written if the next word in

[1] Verbs whose 1st persons sing. pres. indic. end in -ω are sometimes called *thematic* verbs. The -μι verbs are unthematic. The term "thematic" applied to a verb denotes that it has tenses in which the vowels ο and ε, known in this connection as "thematic vowels", are employed between the stem (or theme) and the ending.

The original personal suffixes of the pres. indic. act. were -μι, -σι, -τι, -μεν, -τε, -ντι. The use of the thematic vowel gives us λυ-ο-μι, λυ-ε-σι, λυ-ε-τι (which by the classical period were modified into λύω, λύεις, λύει), λυ-ο-μεν, λυ-ε-τε, λυ-ο-ντι (modified into λύουσι). Compare the unthematic verb τίθημι (p. 230) in which the thematic vowels do not appear.

Thematic verbs employ the thematic vowels in the pres. and imperf. indic., and pres. imper. in all three voices.

the sentence begins with a consonant; λύουσιν is usually written if the next word begins with a vowel, and at the end of a sentence (see p. 10).

6. The pres. indic. act. of other verbs in -ω may easily be formed on the model of λύω by adding the personal endings as above to the present stem. Thus the pres. indic. act. of λέγω *speak* (stem λεγ-) is as follows:

λέγω	*I speak*	λέγομεν	*we speak*
λέγεις	*thou speakest*	λέγετε	*you speak*
λέγει	*he, she, it speaks*	λέγουσι(ν)	*they speak*

Practise this with the other verbs in the list at the head of Exercise 2.

7. The Greek question mark is ;. Thus, λύομεν *we loose*, but λύομεν; *do we loose?* or *are we loosing?*

Vocabulary

ἄγω *I lead*	θύω *I sacrifice*
ἀκούω *I hear*	κελεύω *I order*
βάλλω *I throw, put*	λέγω *I speak*
γράφω *I write*	πέμπω *I send*
ἐσθίω *I eat*	πιστεύω *I believe*
ἔχω *I have, hold*	φέρω *I bring*
θεραπεύω *I heal*	φυτεύω *I plant*

Note that a Greek word may often be used rightly to translate different English words of similar meaning: e.g. κελεύω translates *I command* or *I bid*; λέγω *I say*; φέρω *I bear* or *I carry*.

EXERCISE 2

Translate into English:

1. θύουσιν. 2. φέρομεν. 3. ἐσθίετε. 4. γράφει. 5. λέγω; 6. πιστεύεις. 7. θεραπεύετε. 8. ἔχομεν. 9. φυτεύει. 10. κελεύουσιν.

EXERCISE 3

Translate into Greek:

1. He hears. 2. They speak. 3. Thou eatest. 4. We are throwing. 5. Is she leading? 6. You (plur.) believe. 7. We sacrifice. 8. It brings. 9. They are planting. 10. We lead. 11. Thou art writing. 12. Am I sending? 13. We hear. 14. You (plur.) throw. 15. It eats. 16. Dost thou bid? 17. They are carrying. 18. We are leading. 19. She possesses. 20. You (plur.) say.

Chapter 3

THE NOUN

Greek nouns differ from English in several important respects, of which the most important are *Declension*, *Gender*, and *Case*.

Declension

Greek nouns are grouped together in classes known as *Declensions*. This word (from Latin *declino*) refers to the declining, bending, or inflexion of the endings of the noun in its different cases. Notice the change in the endings of ἀρχή given below. Nouns which decline in the same way, or in much the same way, are said to be of the same declension. There are three declensions in Greek.

Gender

English nouns which are the names of males are masculine, those which are the names of females are feminine, and all others are regarded as neuter.

The gender of Greek nouns is not quite so simple as this. Names of men and male animals are indeed masculine, and those of females are feminine. But the student must accustom himself to the fact that a great many nouns which would be called neuter in English are masculine or feminine in Greek. Thus:

1st decl. nouns whose nom. sing. ends in -η or -α are feminine.
" " " " " " " " -ης or -ας are masculine.

There are no neuter nouns of the 1st decl.

2nd decl. nouns whose nom. sing. ends in -ος are masculine, with a very few, but important, exceptions which are feminine (see p. 33).

2nd decl. nouns whose nom. sing. ends in -ον are neuter.

For the gender of 3rd decl. nouns see pp. 74f., 94f., 120ff.

Since any adjective which qualifies a noun must agree with that noun in gender (as well as in number[1] and case), it is important to pay close attention to the genders of nouns.

[1] A noun may be singular or plural. Classical Greek occasionally employed a Dual Number when two things were referred to; thus τὼ οἰκία *the two houses* (nom. and acc.), τοῖν οἰκίαιν (gen. and dat.). But the Dual Number is not used in the New Testament.

Case

English has only a rudimentary system of cases. English grammars speak of subjective, objective, and possessive cases of the noun or pronoun. The noun used as the subject of a sentence is in the subjective case, used as object to a verb it is in the objective case, and when it indicates possession it is in the possessive case. Thus in the sentences: "The book bores me"; "I like the book"; "the book's cover is red", the noun *book* is respectively in the subjective, objective, and possessive cases. No change in the spelling of the noun is involved in the English cases, but when the noun is in the possessive case *'s* is usually added in the singular, and *s'* usually in the plural.[1]

In ancient languages the noun has more cases. The Latin noun has six, and the Greek five. There is evidence that the common stock language from which they were derived had even more. The different ways in which a noun may be used in a sentence are thus more clearly indicated in these ancient languages by the modification of the noun's ending which takes place according as the noun is used.

First Declension Noun, ἀρχή (*f.*) *beginning*

Case	*Singular*	*Plural*
Nominative	ἀρχή	ἀρχαί
Vocative	ἀρχή	ἀρχαί
Accusative	ἀρχήν	ἀρχάς
Genitive	ἀρχῆς	ἀρχῶν
Dative	ἀρχῇ	ἀρχαῖς

Notice: 1. The vocative of nouns declined like ἀρχή is the same as the nominative in both the singular and plural.

2. *Iota* is written under the final -η of the dative singular (*iota subscript*). It is not pronounced.

3. The declension of other nouns of this class may be easily found by changing the endings in accordance with the model of ἀρχή. Thus, ἐντολή *command*:

[1] When the English plural involves a change other than the addition of *s* (e.g. man, *men*), the possessive plural has *'s*. Thus *men's*, *women's*.

	Singular	*Plural*
N., V.	ἐντολή	ἐντολαί
A.	ἐντολήν	ἐντολάς
G.	ἐντολῆς	ἐντολῶν
D.	ἐντολῇ	ἐντολαῖς

Practise this with the nouns in the list at the head of Exercise 4.

The Meaning of the Cases

We give here only the simplest uses of the cases. Others will be noted later.

The Nominative Case is used when the noun is the subject of a sentence: παιδίσκη λέγει *a young girl speaks.*

The Vocative Case is used when a person or thing is addressed. Sometimes ὦ is written in front: ἀδελφή or ὦ ἀδελφή *sister, O sister.*

The Accusative Case is used when the noun is the direct object of a verb: βάλλει λόγχην *he throws a spear.*

The Genitive Case is used to denote possession: ἀδελφῆς means *of a sister, belonging to a sister, sister's*; νύμφης ἑορτή *a feast of a bride, a bride's feast.* The genitive may be written either before or after the noun on which it depends: ἑορτή νύμφης would also mean *a bride's feast.*

The Dative Case is used for the indirect object, and may be translated *to* or *for*. The direct object of a sentence is that which the verb acts upon directly. Thus in the sentence, "the boy kicks the ball", the noun *ball* is the direct object, and in Greek would be put into the accusative case. But a verb may have an indirect object, as in the sentences, "the boy gives the book to the girl", "the master does the work for the children", where *girl* and *children* are indirect objects of the verbs, and in Greek would be put in the dative case.

The Article

English has both the Definite Article *the*, and the Indefinite Article *a* or *an*. Greek has no indefinite article. Thus ἐντολή may be translated either *commandment* or *a commandment*.

The Greek definite article is ὁ (masculine), ἡ (feminine), τό (neuter). The Article, being an adjective, must agree with the noun which it

qualifies (see p. 36), and hence it declines. We give here the declension of the feminine:

	Singular	*Plural*
N.	ἡ	αἱ
A.	τήν	τάς
G.	τῆς	τῶν
D.	τῇ	ταῖς

NOTICE: 1. The endings are similar to the endings of the 1st decl. nouns ending in -η.

2. There is no vocative case, since the definite article cannot be used in a direct address.

3. The article must agree with its noun not only in gender, but also in its case and number (singular or plural). Thus, τὴν ἀρχήν *the beginning* (object of verb); τῆς ἀδελφῆς *of the sister*; αἱ λόγχαι *the spears* (subject of a verb); τῶν ἐντολῶν *of the commandments*.

4. Generally speaking, the Greek article is used where English would use *the* before a noun. But Greek commonly has the article with an abstract noun; thus ἡ ἀγαπή *love*; ἡ δικαιοσύνη *righteousness*. The article also is very often employed with a proper noun; ἡ Μάρθα *Martha*.

5. An article may sometimes be separated from its noun, especially by an adjective or a phrase which is equivalent to an adjective. This may occur when the possessive genitive is attached to a noun: ἡ τῆς παιδίσκης λύπη *the girl's grief*; ἡ τῆς βροντῆς φωνή *the voice of thunder*. However, ἡ λύπη τῆς παιδίσκης and ἡ φωνὴ τῆς βροντῆς may be written.

Vocabulary

ἀγαπή *love*
ἀδελφή *sister*
βροντή *thunder*
γῆ *earth, land, country*
γραφή *writing, scripture*
διδαχή *teaching*
δικαιοσύνη *righteousness*
εἰρήνη *peace*
ἐντολή *commandment*
ἑορτή *feast*
ζώνη *girdle, belt*
κεφαλή *head*
λόγχη *spear*
λύπη *grief*
νύμφη *bride*
παιδίσκη *young girl*
συναγωγή *synagogue, assembly*
τιμή *honour*
φωνή *voice*
ψυχή *life, soul*

The student should be on the watch for Greek words which have passed into the English language. To note these will help him to remember the meanings of the Greek words. Thus in the above list γραφή is incorporated in a number of English words, e.g. *graphite, photography*; φωνή in *microphone, symphony*; ψυχή in *psychology*.

EXERCISE 4

Translate into English:

1. αἱ ἀδελφαὶ ἐσθίουσιν. 2. ἀκούεις τὴν τῆς νύμφης φωνήν. 3. πιστεύομεν τὰς διδαχὰς τῆς συναγωγῆς. 4. λύπην φέρει τῇ παιδίσκῃ. 5. ἀδελφὴ ἀδελφῇ λέγει. 6. ἡ ἐντολὴ κελεύει τὴν ἑορτήν.

EXERCISE 5

Translate into Greek:

1. Of a sister. 2. For the brides. 3. The voices (acc.). 4. Of girdles. 5. To a young girl. 6. Peace (acc.). 7. Of righteousness. 8. For the land. 9. The feasts (acc.). 10. Of a spear. 11. The soul of the young girl. 12. For the love of the bride. 13. The thundering of the voices. 14. The writing (acc.) of the commandments. 15. The synagogues.

EXERCISE 6

Translate into Greek:

1. The sister sends. 2. He sends the sister. 3. Thou art leading the bride. 4. The bride hears the voice. 5. The earth has peace. 6. We write the commandments. 7. You (plur.) hear the teaching. 8. He brings the scriptures for the young girl. 9. The sisters speak to the bride. 10. The bride is speaking to the sisters.

Chapter 4

THE IMPERFECT AND FUTURE INDICATIVE ACTIVE OF λύω

Imperfect Indicative Active

	Singular		Plural	
1st person	ἔ-λυ-ον	*I was loosing*	ἐ-λύ-ομεν	*we were loosing*
2nd ,,	ἔ-λυ-ες	*thou wert loosing, you were loosing*	ἐ-λύ-ετε	*you were loosing*
3rd ,,	ἔ-λυ-ε(ν)	*he (she, it) was loosing*	ἔ-λυ-ον	*they were loosing*

Notice: 1. The Imperfect is a past tense, denoting continuous action, repeated action or attempted action. *I was loosing*, *I used to loose*, *I tried to loose*, are all permissible translations of ἔλυον.

2. Greek marks past time in the historic tenses of the indicative mood by the *augment* (see p. 25). This is normally the vowel ἐ placed in front of the present stem.

3. The endings of the Imperfect Indicative Active are -ον, -ες, -ε(ν), -ομεν, -ετε, -ον. These endings are added directly to the stem.[1]

There are thus three constituent parts in the Imperfect, the augment, stem, and personal ending.

4. As with λύουσι (3rd pers. plur. pres. indic.) so with ἔλυε, ν may be added to make pronunciation easier. It is nearly always added when a vowel follows, and often at the end of a sentence.

5. The 3rd pers. plur. is spelled as the 1st pers. sing. The context will nearly always make clear which is intended.

6. The imperf. indic. act. of other verbs in -ω may easily be found on

[1] It is more accurate to say that the personal endings of the imperf. indic. act. are ν (originally μ which Greek does not tolerate at the end of a word), ς, τ (dropped because τ cannot conclude a Greek word), μεν, τε, ν(τ). These endings are added to the stems of verbs of the -ω class by means of the helping thematic vowel, ε or ο (see note on p. 17). But for the beginner it is sufficient to know that the imperf. indic. act. endings are as above.

the model of ἔλυον by prefixing the augment to the present stem and adding the personal endings. Thus:

ἔ-λεγ-ον	*I was speaking*	ἐ-λέγ-ομεν
ἔ-λεγ-ες		ἐ-λέγ-ετε
ἔ-λεγ-ε(ν)		ἔ-λεγ-ον

Practise this with θύω, κελεύω, πιστεύω, γράφω, πέμπω, βάλλω, φέρω.

The Augment

The augment is the ἐ prefixed in the historic tenses of the indicative mood, and it signifies past time. But when the stem of a verb begins with a vowel the augment usually causes a lengthening of the initial vowel. Thus:

ἀκούω *hear*;	imperf. indic. act.:	ἤκουον	(α lengthening to η).
ἄγω *lead*;	,, ,, ,,	ἦγον	(α ,, ,, η).
ἐσθίω *eat*;	,, ,, ,,	ἤσθιον	(ε ,, ,, η).
ἐγείρω *arouse*;	,, ,, ,,	ἤγειρον	(ε ,, ,, η).
ὀνομάζω *name*;	,, ,, ,,	ὠνόμαζον	(ο ,, ,, ω).
ἰσχύω *am strong*;	,, ,, ,,	ἴσχυον	(ῐ ,, ,, ῑ).
ὑβρίζω *insult*;	,, ,, ,,	ὕβριζον	(ῠ ,, ,, ῡ).

In the last two instances the augment is not discernible in the written word, but when pronounced the ι and the υ are lengthened.

Some stems beginning (or appearing to begin) with ε have augment ει instead of η. Of these verbs the commonest is ἔχω *have*; imperf. εἶχον. The stem of ἔχω is in reality σεχ-. For further notes on the augment see pp. 66, 262.

The Future Indicative Active

	Singular		*Plural*	
1st person	λύ-σ-ω	*I shall loose*	λύ-σ-ομεν	*we shall loose*
2nd ,,	λύ-σ-εις	*thou wilt loose, you will loose*	λύ-σ-ετε	*you will loose*
3rd ,,	λύ-σ-ει	*he (she, it) will loose*	λύ-σ-ουσι(ν)	*they will loose*

Notice: 1. The Greek future is usually translated by the English *shall* (1st pers.) and *will*, denoting simple action in future time. (The English

will in the sense of exerting the power of choice translates the Greek verbs θέλω and βούλομαι.) The Greek future may also represent continuous action in future time. Thus λύσω may rightly be translated "I shall be loosing" as well as "I shall loose".

2. The personal endings are the same as those of the pres. indic. act.

3. There is no augment since the augment is the sign of an historic tense.

4. Between the verb stem and the ending σ is written. This may be regarded as a special sign of the future.[1]

When the stem ends in a consonant the σ of the future which follows causes certain changes.[2] At this stage the following should be noted:

(*a*) When the stem ends in a guttural (γ, κ, χ) the σ coalesces to make ξ (see p. 6).

ἄγω *I lead*; fut.: ἄξω *I shall lead* (γ+σ becomes ξ).
ἄρχω *I rule*; fut.: ἄρξω (not found in N.T.) (χ+σ becomes ξ).

(*b*) When the stem ends in a labial (β, π, φ) the σ coalesces to make ψ (see p. 7).

τρίβω *I rub*; fut.: τρίψω *I shall rub* (β+σ becomes ψ).
βλέπω *I look at, see*; fut.: βλέψω *I shall look at* (π+σ becomes ψ).
γράφω *I write*; fut. γράψω *I shall write* (φ+σ becomes ψ).

(*c*) When the stem ends in a dental (δ, τ, θ) the dental is dropped before σ (see p. 7).

πείθω *I persuade*; fut.: πείσω *I shall persuade* (θ before σ drops out).

(*d*) When the stem ends in a nasal (μ, ν) or liquid (λ, ρ) the following σ causes changes of a different kind which will be described on pp. 184 and 153 (see also pp. 8, 9).

5. The fut. indic. act. of verbs in -ω may easily be found by adding σ and the personal endings to the stem, care being taken to observe the rules in 4 above. Thus the fut. indic. act. of γράφω is:

γράψω	γράψομεν
γράψεις	γράψετε
γράψει	γράψουσι(ν)

Practise this with θύω *sacrifice*, κελεύω *order*, ἀνοίγω *open*, στρέφω *turn*, πέμπω *send*.

[1] It will be seen later, however, that the 1st, or Weak, Aorist Active and Middle Tenses also have the σ in the same position. The Future Indicative is closely dependent on the Aorist in the history of the development of the language.

[2] See p. 9.

6. Some verbs have seeming irregularities in the fut. indic. act. These will be mentioned as they occur, and can also be discovered in the lists of verbs. But notice immediately that the future of ἔχω *I have*, has a rough breathing: ἕξω.

The First Declension—*continued*

The other forms of the first declension are as follows:

Nouns ending in α (*feminine*)

	α *pure* (i.e. following ε, ι or ρ)		α *impure* (i.e. following any other letter)	
	Singular	*Plural*	*Singular*	*Plural*
N.	ἡμέρα *day*	ἡμέραι	δόξα *glory*	δόξαι
V.	ἡμέρα	ἡμέραι	δόξα	δόξαι
A.	ἡμέραν	ἡμέρας	δόξαν	δόξας
G.	ἡμέρας	ἡμερῶν	δόξης	δοξῶν
D.	ἡμέρᾳ	ἡμέραις	δόξῃ	δόξαις

Nouns ending in -ης *and* -ας (*masculine*)

	Singular	*Plural*	*Singular*	*Plural*
N.	προφήτης *prophet*	προφῆται	νεανίας *youth*	νεανίαι
V.	προφῆτα	προφῆται	νεανία	νεανίαι
A.	προφήτην	πρσφήτας	νεανίαν	νεανίας
G.	προφήτου	προφητῶν	νεανίου	νεανιῶν
D.	προφήτῃ	προφήταις	νεανίᾳ	νεανίαις

NOTICE: 1. Where the α of the nom. sing. ending is *pure* (i.e. following ε, ι, or ρ) the α remains throughout the declension of the singular. Where α is *impure* (i.e. following any other letter than ε, ι, or ρ) -ης and -ῃ are found in the gen. and dat. sing.[1]

2. The gen. sing. of masculine nouns of the 1st decl. ends in -ου.

[1] There are one or two exceptions to this, due to "levelling". Levelling is a process by which differing inflexions are brought into closer agreement, and is thus an attempt to make the language more regular. The most common exceptions are Σάπφειρα *Sapphira*; gen.: Σαπφείρης; πρῷρα *prow*; gen.: πρῴρης; σπεῖρα *cohort*; gen.: σπείρης; μάχαιρα *sword*; gen.: μαχαίρης. Levelling in the other direction appears in Λύδδα *Lydda*; gen.: Λύδδας; and Μάρθα *Martha*, gen.: Μάρθας.

3. The endings of the plural in all forms of the 1st decl. are -αι, -αι, -ας, -ῶν, -αις.

4. There are no other common nouns in the N.T. declined like νεανίας, and only a few proper nouns (see vocabulary before Exercise 7).

The Masculine Article

The article used with the masculine noun is as follows:

	Singular	*Plural*
N.	ὁ	οἱ
A.	τόν	τούς
G.	τοῦ	τῶν
D.	τῷ	τοῖς

Thus: *the prophet* ὁ προφήτης; *of the prophet* τοῦ προφήτου; *the prophets* οἱ προφῆται; *to the prophets* τοῖς προφήταις.

Vocabulary

Words which have been used as examples in the text will not always be given again in the vocabularies at the head of the exercises. The student should learn these words as he goes along.

Like ἀρχή:

ὀργή *anger*
φυλακή *guard, watch, prison*

Like ἡμέρα:

ἀλήθεια *truth*
βασιλεία *kingdom*
θύρα *door*
χρεία *need*

Like δόξα:

γλῶσσα *tongue*
τράπεζα *table*

Like προφήτης:

κλέπτης *thief*
μαθητής *disciple*
στρατιώτης *soldier*
᾿Ιορδάνης *Jordan*
᾿Ιωάνης *John*
τελώνης *publican*

Like νεανίας:

᾿Ανδρέας *Andrew*
Μεσσίας *Messiah*

καί (conjunction) *and*
ἀλείφω *anoint*
βουλεύω *take counsel*
δουλεύω (with dat.) *serve*
ἑρμηνεύω *interpret*
κηρύσσω *preach, announce*
λούω *wash*
νηστεύω *fast*
παίω *strike*

EXERCISE 7

Translate into English:

1. οἱ μαθηταὶ Ἰωάνου νηστεύουσιν. 2. ἐκήρυσσεν εἰρήνην τοῖς στρατίωταις. 3. ἡ θύρα χρείαν ἔχει φυλακῆς. 4. ὁ Ἀνδρέας τῷ Μεσσίᾳ δουλεύσει. 5. ἐβλέπομεν τὰς τραπέζας τῶν τελώνων. 6. οἱ προφῆται ἡρμήνευον τὰς ἐντολὰς τοῖς νεανίαις.

EXERCISE 8

Translate into Greek:

1. We were leading. 2. You (plur.) were strong. 3. I used to eat. 4. The young girl was naming the disciple. 5. You (sing.) used to lead the soldiers. 6. They will write the commandments. 7. The soldier was striking the thief's head. 8. The kingdom will have a guard. 9. We shall look at the table. 10. You (sing.) will hear the voice.

EXERCISE 9

Translate into Greek:

1. The bride was taking counsel. 2. The disciples used to interpret the scriptures for the soldiers. 3. We shall hear thunder. 4. The soldiers' spears were striking the door. 5. You (sing.) were insulting the bride. 6. We shall serve the kingdom. 7. You (plur.) tried to anoint the Messiah. 8. John was interpreting the scriptures for Andrew. 9. I shall wash the spear. 10. The voices of the thieves were arousing the land. 11. Anger will rule the tongue. 12. Truth is strong.

Chapter 5

PREPOSITIONS

A preposition is a word placed before a noun (or a pronoun) in order to make clear the relationship (usually a relationship of place or time) to some other word in a sentence. Thus in the sentence, "he put the book on the table", the preposition *on* relates *table* to *book*. In the sentence, "he walked towards the door", the preposition *towards* relates *door* to the action of walking. The use of prepositions in Greek is very similar to their use in English. Two differences, however, must be noticed:

1. Greek prepositions govern[1] different cases—accusative, genitive, or dative—and the student must carefully learn what case or cases each preposition takes.

2. Some English prepositions have no equivalent preposition in Greek. For example, as we have seen, the English preposition *of*, denoting possession, is rendered in Greek by the genitive of the noun without any preposition at all, and the English *to* or *for* of the indirect object are rendered by the dative case without a preposition.

SOME COMMON PREPOSITIONS

εἰς with the acc., *into, towards*: e.g., εἰς τὴν γῆν *into the land.*

ἀπό with the gen., *from, away from*: e.g., ἀπὸ τῆς θαλάσσης *from the sea.*

ἐκ, ἐξ with the gen., *from, out of*: e.g., ἐκ τῆς οἰκίας *out of the house.*

ἐν with the dat., *in, on, among* (sometimes, *with*): e.g., ἐν τῇ καρδίᾳ *in the heart.*

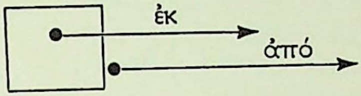
σύν with the dat., *with, together with*: e.g., σὺν ταῖς παιδίσκαις *with the young girls.*

NOTICE: 1. The difference between ἀπό and ἐκ, which may both correctly be translated *from*, is that ἀπό means *away from*, and ἐκ means *out*

[1] Although it is a useful phrase, it is strictly incorrect to speak of a preposition *governing* a case. The *case* is the important factor in any phrase in which a preposition is employed, and in the early history of the language prepositions were not used at all. Different cases of the noun expressed different relations or positions. Then, in order to make the exact meaning clearer, adverbs were placed before the noun. Thus what we call prepositions are really adverbs employed in this particular way.

from or *out of*. Thus we should say that a swimmer comes ἐκ τῆς θαλάσσης *out of the sea*. But a man who has been standing by the sea shore walks ἀπὸ τῆς θαλάσσης *from*, or *away from*, *the sea*.

The difference can be expressed diagrammatically to aid memory:



2. ἐκ is written before a consonant, ἐξ before a vowel or rough breathing. Thus ἐκ τῆς οἰκίας *out of the house*, but ἐξ οἰκίας *out of a house*.

3. σύν means *with* in the sense of accompaniment (Latin *cum*). *With* in the instrumental sense is translated by the dative case without a preposition, or by ἐν and the dative. Thus in the sentence, *he killed his enemy with a sword*, we might write μαχαίρᾳ or ἐν μαχαίρᾳ (μαχαίρῃ is sometimes found; see Note 1, p. 27).

The Negative

The negative *not* when used in a statement is οὐ. Before a vowel οὐκ is used, and before a rough breathing οὐχ. It is placed before the word it governs:

οἱ μαθηταί οὐ γράφουσιν *the disciples do not write.*
οἱ μαθηταί οὐκ ἔγραφον *the disciples were not writing.*
οἱ μαθηταί οὐχ ἕξουσι τὴν δόξαν *the disciples will not have the glory.*

In some sentences οὐ is best translated by the English *no*: οὐ χρείαν ἔχομεν *we have no need.*

Second Declension Nouns

There are two classes of second declension nouns, each including a large number of words:

(*a*) Nouns ending in -ος which are masculine, apart from a few important exceptions which are feminine.
(*b*) Nouns ending -ον which are neuter.

	Singular	Plural	Singular	Plural
N.	λόγος *word*	λόγοι	ἔργον *work*	ἔργα
V.	λόγε	λόγοι	ἔργον	ἔργα
A.	λόγον	λόγους	ἔργον	ἔργα
G.	λόγου	λόγων	ἔργου	ἔργων
D.	λόγῳ	λόγοις	ἔργῳ	ἔργοις

Notice: 1. The endings of the gen. and of the dat., both sing. and plur., are the same for both -ος and -ον nouns.

2. The nom., voc., and acc. of the neuter noun are the same, both in the sing. and in the plur. This is true also of the neuter nouns of the 3rd decl.

3. It is a curious feature of Greek that a neuter plural subject has a singular verb. Thus τέκνα ἐσθίει *children eat*, not τέκνα ἐσθίουσιν.

The proper name Ἰησοῦς *Jesus*, belongs to the second declension, although it is peculiar in having no iota in the dative: N. Ἰησοῦς, V. Ἰησοῦ, A. Ἰησοῦν, G. Ἰησοῦ, D. Ἰησοῦ.

The Neuter Article

The declension of the article with a neuter noun is as follows:

	Singular	Plural
N.	τό	τά
A.	τό	τά
G.	τοῦ	τῶν
D.	τῷ	τοῖς

Thus, τὸ βιβλίον *the book*; τὰ πλοῖα *the boats*.

THE ARTICLE IN FULL

We may now set out the definite article in full:

	Masculine		Feminine		Neuter	
	Singular	Plural	Singular	Plural	Singular	Plural
N.	ὁ	οἱ	ἡ	αἱ	τό	τά
A.	τόν	τούς	τήν	τάς	τό	τά
G.	τοῦ	τῶν	τῆς	τῶν	τοῦ	τῶν
D.	τῷ	τοῖς	τῇ	ταῖς	τῷ	τοῖς

Vocabulary

Masculine, declined like λόγος:

ἄγγελος *messenger, angel*
ἀγρός *field*; plur. *country places, farms*
ἀδελφός *brother*
ἄνθρωπος *man*
ἀπόστολος *apostle*
ἄρτος *bread, loaf*
δοῦλος *slave*
Θεός *God* (θεός *god*)
καιρός *time, season*
Κύριος *Lord* (κύριος *master*)
λαός *people*
λίθος *stone*
οἶκος *house*
ὄχλος *crowd*
τόπος *place*
υἱός *son*
φίλος *friend*
φόβος *fear*

Feminine, declined like λόγος:

ἄμπελος *vine*
βίβλος *book, roll*
ἔρημος *desert*
ὁδός *road, way*
τρίβος *path*
διάκονος, with fem. article *servant-girl*, but with masc. article, *servant*

Neuter, declined like ἔργον:

δαιμόνιον *evil spirit, demon, devil*
δεῖπνον *supper*
δένδρον *tree*
δίκτυον *net*
θηρίον *wild beast*
ἱερόν *temple*
παιδίον *child*
πλοῖον *boat*
πρόβατον *sheep*
σάββατον *sabbath*
τέκνον *child*

ἁμαρτία *sin*
καρδία *heart*
θάλασσα *sea*

ἐγγίζω *draw near*
κλαίω *weep*
κλείω *shut*

EXERCISE 10

Translate into English:

1. ὁ καιρὸς ἐγγίζει καὶ βλέψομεν τὴν βασιλείαν τοῦ Θεοῦ. 2. ὁ ἀπόστολος ἄξει τὸν λαὸν ἐν ταῖς τῆς ἀλήθειας τρίβοις. 3. ἔπεμπε τὸν ὄχλον ἐκ τῆς ἐρήμου. 4. ὁ δοῦλος σὺν τοῖς διακόνοις δεῖπνον ἤσθιεν ἐν τῷ σαββάτῳ. 5. τὰ τέκνα λίθοις ἦγε τὰ πρόβατα εἰς τὸν ἀγρόν. 6. ὁ ἄνθρωπος ἔβαλλε τὰ βιβλία ἐν τῷ τοῦ υἱοῦ οἴκῳ.

EXERCISE 11

Translate into Greek:

1. The angel looses the apostle. 2. The apostles speak words of peace. 3. The slaves were eating bread. 4. The children are strong. 5. The Son of God brings righteousness and peace. 6. We were throwing the nets. 7. They will send a boat. 8. The slaves will drive the sheep. 9. Friends do not insult friends. 10. The sons of the kingdom will write words of truth.

EXERCISE 12

Translate into Greek:

1. We were driving the sheep into the place. 2. He throws the bread out of the house into the crowd. 3. They were eating supper on the sabbath. 4. The Lord will lead the people in the way of peace. 5. We shall shut the door with stones. 6. We were leading the children from the trees into the desert. 7. The disciples tried to loose the thieves from sin. 8. Truth will loose the man's tongue. 9. The brothers are weeping in the sister's house. 10. John and Andrew will send the Scriptures to Lydda. 11. The Lord brings fear into the hearts of men and casts the evil spirits into the sea. 12. The thieves were eating with the soldiers.

Chapter 6

THE VERB "TO BE"

We cannot get far in any language without a knowledge of the verb "to be". Its conjugation in Greek, as in other languages, shows irregularity. It is one of a class of verbs which will be dealt with fully later, whose 1st pers. sing. pres. indic. ends in -μι. But acquaintance with it cannot now be delayed. There are three tenses only, and we give them here in full.

PRESENT INDICATIVE

εἰμί	*I am*	ἐσμέν
εἶ		ἐστέ
ἐστί(ν)		εἰσί(ν)

IMPERFECT

ἤμην	*I was*	ἦμεν or ἤμεθα
ἦς or ἦσθα		ἦτε
ἦν		ἦσαν

FUTURE

ἔσομαι	*I shall be*	ἐσόμεθα
ἔσῃ		ἔσεσθε
ἔσται		ἔσονται

NOTICE: 1. The stem is in reality ἐς-, but it is greatly modified in the pres. and imperf. The fut. shows it throughout.

2. The pres. tense of εἰμί, except for the 2nd pers. sing. εἶ, is enclitic, throwing its accent back on to the last syllable of the previous word if that syllable is able to receive it (see p. 273). Thus:

ἡ γλῶσσά ἐστι κακή *the tongue is evil.*
προφῆταί εἰσιν *they are prophets.*

But ἅγιος εἶ *thou art holy.*

The 3rd pers. sing. is, however, accented ἔστι(ν) when it stands first

in its clause; when it means *exists*; and when it occurs after adverbs and conjunctions. Thus:

οὐκ ἔστι (John 10.12). The negative οὐ is an adverb.

It is also accented in the phrase τοῦτ' ἔστι(ν) *that is* (1 Pet. 3.20).

ADJECTIVES

An adjective is a word which adds a description to a noun, as "the *pretty* girl", "*strong* horses". Adjectives may be used in two ways, as epithets to qualify a noun directly as in the preceding two examples, or predicatively,[1] as in "the girl is pretty", "horses are strong". Adjectives may also be used as equivalents of nouns as in "none but the *brave* deserves the *fair*"; but here they are properly adjectives with nouns understood: "brave *men*", "fair *ladies*".

In English adjectives are not inflected, i.e. there is no variation in them according as they qualify nouns of different number, gender, or case. In Greek, however, inflection does take place, and the ending of an adjective varies according to the number, gender and case of the noun with which it agrees.

Adjectives of the Second and First Declensions

The most numerous class of adjectives is that which employs the same endings as for the 2nd decl. noun in the masculine and neuter, and the same ending as for the 1st decl. noun in -η for the feminine. Thus ἀγαθός, ἀγαθή, ἀγαθόν *good*.

	Masculine	*Feminine*	*Neuter*
Sing. N.	ἀγαθός	ἀγαθή	ἀγαθόν
V.	ἀγαθέ	ἀγαθή	ἀγαθόν
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
Plur. N., V.	ἀγαθοί	ἀγαθαί	ἀγαθά
A.	ἀγαθούς	ἀγαθάς	ἀγαθά
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς

[1] The predicate is the part of a sentence which makes an assertion about the subject. In the sentence "the disciples *bring the colt to Jesus*" the words in italics are the predicate, since they tell us something about the disciples. In "horses are strong" the words *are strong* are the predicate, for they tell us something about the subject, horses. In this sentence the adjective *strong* is said to be used predicatively.

Practise writing out in full on the model of ἀγαθός some of the adjectives in the list which follows.

COMMON ADJECTIVES DECLINED LIKE ἀγαθός

ἀγαπητός *beloved*
ἀληθινός *true*
δυνατός *possible, powerful*
ἔσχατος *last*
καινός *new*
κακός *bad*
καλός *beautiful, good*
μόνος *alone, only*
ὀλίγος *small* (plur. *few*)
πιστός *faithful*
πρῶτος *first*
σοφός *wise*
τυφλός *blind*
φίλος *beloved, dear*
χαλεπός *hard, harsh*
χριστός *anointed* (as noun, Χριστός *Christ*)
χωλός *lame*

ADJECTIVES WITH α PURE

When the feminine has α pure (i.e. α following ε, ι, or ρ: compare 1st decl. nouns like ἡμέρα, p. 27) the declension is as for ἅγιος *holy*:

	Masculine	*Feminine*	*Neuter*
Sing. N.	ἅγιος	ἁγία	ἅγιον
V.	ἅγιε	ἁγία	ἅγιον
A.	ἅγιον	ἁγίαν	ἅγιον
G.	ἁγίου	ἁγίας	ἁγίου
D.	ἁγίῳ	ἁγίᾳ	ἁγίῳ
Plur. N., V.	ἅγιοι	ἅγιαι	ἅγια

Other cases in the plural have the same endings as the plural of ἀγαθός.

COMMON ADJECTIVES DECLINED LIKE ἅγιος

ἄξιος *worthy*
δεύτερος *second*
δίκαιος *righteous*
ἐλεύθερος *free*
ἕτερος *different, other* (properly used of two)
ἰσχυρός *strong*
καθαρός *pure, clean*
μακάριος *blessed*
μικρός *small*
ὅμοιος *like*
παλαιός *old*
πονηρός *evil*
φανερός *manifest*

Adjectives of Two Terminations

There is a smaller class of adjectives which have the -ος termination for both masc. and fem., and the neuter in -ον. Many of this class are compound adjectives, i.e. made up of two or more constituent parts: e.g. ἄπιστος *unbelieving*, is a compound of πιστός *faithful*, with α privative (i.e. with negative force, like the English prefix *un-*); ἀνθρωποκτόνος *manslaying*, is a compound of ἄνθρωπος *man* and κτονος which is connected with the root of κτείνω *I kill*. So ἀδύνατος *impossible*:

	Masc. and *Fem.*	*Neut.*
Sing. N.	ἀδύνατος	ἀδύνατον
V.	ἀδύνατε	ἀδύνατον
A.	ἀδύνατον	ἀδύνατον
G.	ἀδυνάτου	ἀδυνάτου
D.	ἀδυνάτῳ	ἀδυνάτῳ
Plur. N., V.	ἀδύνατοι	ἀδύνατα

Other cases in the plural have the same endings as the plural of ἀγαθός in the masc. and neut.

Common Adjectives declined like ἀδύνατος

αἰώνιος *eternal*
ἀκάθαρτος *unclean*
ἁμαρτωλός *sinful*
ἀνθρωποκτόνος *manslaying*
ἄπιστος *faithless*
βάρβαρος *barbarous*
ἐπίγειος *earthly*
ἔρημος *desolate, desert*
ἕτοιμος *ready*
οὐράνιος *heavenly*

Contracted Adjectives

There are also a few adjectives of the first and second declensions which show contraction, an original -εος or -οος being contracted to -ους (see p. 10, and compare the contraction which takes place in some verbs; see pp. 109ff.).

Thus χρυσεος contracts to χρυσοῦς *golden*; διπλοος contracts to διπλοῦς *double*. 'Αργυρεος, contracting to ἀργυροῦς *silver*, shows α pure in the feminine, ἀργυρᾶ.

	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Sing. N.	διπλοῦς	διπλῆ	διπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
V.	διπλοῦς	διπλῆ	διπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
A.	διπλοῦν	διπλῆν	διπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
G.	διπλοῦ	διπλῆς	διπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	διπλῷ	διπλῇ	διπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
Plur. N., V.	διπλοῖ	διπλαῖ	διπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
A.	διπλοῦς	διπλᾶς	διπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ
G.	διπλῶν	διπλῶν	διπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	διπλοῖς	διπλαῖς	διπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς

Other adjectives declined similarly are:

Like διπλοῦς, ἁπλοῦς, ῆ, οῦν *single*
τετραπλοῦς, ῆ, οῦν *fourfold*
χαλκοῦς, ῆ, οῦν *brazen*

Like ἀργυροῦς, πορφυροῦς, ᾶ, οῦν *purple*
σιδηροῦς, ᾶ, οῦν *iron*

Note that νέος *young, new*; στερεός *hard*; ὑπήκοος *obedient*; and ὄγδοος *eighth*, do not contract.

The Position of the Article with Adjectives

Greek usually follows the same order as English: article, adjective, noun: οἱ ἀγαθοὶ δοῦλοι *the good slaves*. The adjective, however, may follow the noun, but in this case it as well as the noun must have the article: οἱ δοῦλοι οἱ ἀγαθοί. If the adjective had no article, οἱ δοῦλοι ἀγαθοί, the meaning would be *the slaves are good*, ἀγαθοί being used predicatively (see p. 40) and εἰσίν (*are*) being understood. See also p. 36.

Where the indefinite article, *a* or *an*, would be used in English, no article is used in Greek with either noun or adjective. Thus οἰκία μικρά *a small house*.

Adjectives as Nouns

As in English so in Greek an adjective with the article may serve as a noun. When necessary the words *man, men, woman, women, thing* or *things* may be supplied in translation. Thus ὁ ἀνθρωποκτόνος *the murderer* ("the manslaying man"); οἱ ἅγιοι *the saints* ("the holy men"); ἡ πιστή *the faithful woman*; αἱ δίκαιαι *the righteous women*; τὸ ὅλον *the whole*; τὰ ἔσχατα *the last things*.

THE PREDICATIVE USE OF ADJECTIVES

The verb "to be" is a *copulative* verb[1]: that is to say, it joins together the two parts of a sentence in which there is expressed an identity between subject and predicate, or in which the predicate expresses some description of the subject. "God is a Spirit" expresses identity between *God* and *Spirit*. "I am the bread of life" expresses identity between *I* and *the bread of life*. "He seems unwell" expresses a description of the subject *he*. The verbs *is, am* and *seems* in these sentences are copulative verbs, linking (Latin: *copula*, "a link") the subject with the definition or description.

A *copulative* verb, therefore, has a very different function from a *transitive* verb[2] which expresses an action which takes place upon some object. In "they filled the waterpots" *filled* does not express any kind of identity between *they* and *the waterpots*. On the contrary it expresses something which *they* (the subject) *do* to the waterpots. Similarly in "the ruler of the feast calleth the bridegroom" the *ruler of the feast* is not the same person as *the bridegroom*. The transitive verb *calleth* expresses something which the ruler of the feast *does* in relation to the bridegroom. In these two sentences, in Greek *the waterpots* and *the bridegroom* would be put in the accusative case, clearly signifying the non-identity with the subjects of the sentences, which of course would be in the nominative case. But in such a sentence as "God is a Spirit", *Spirit* will be put in the nominative case, as is *God*, signifying the identity with the subject. In the same way when the predicate of a sentence contains an adjective describing the subject, that adjective will agree with the subject in case, number and gender. "The grass is green": it is the grass which is green, and the adjective *green* must therefore agree with *grass*.

All this may be summed up in two simple but very important rules:

1. The verb "to be" and other copulative verbs[3] take the same case after them as before.

[1] It is also in Greek as in English used absolutely in the sense of "to exist": e.g. *God is*.

[2] A transitive verb is one which denotes an action which "passes over" (Latin: *transeo*, supine *transitum*) from the subject to an object. The verb "to love" is transitive because it requires a direct object, either expressed or implied, to complete its meaning. On the other hand a verb like "to go" is intransitive, since it cannot have a direct object.

[3] Other common English copulative verbs are "to seem", and the passives of verbs of thinking and naming. Thus: "he *seems* unwell"; "he *is thought* intelligent"; "he *was called* king". In translating these sentences into Greek, *unwell, intelligent* and *king* would have to be put in the nominative case.

2. An adjective used predicatively, like an adjective used as an epithet, must agree with its noun in case, gender and number.

σὺ οὐκ εἶ ὁ Χριστός *thou art not the Christ.*

σκληρός ἐστιν ὁ λόγος *the saying is hard.* Notice that the subject need not be put first: so in English we might say "hard is the saying".

ἡ διδαχὴ οὐκ ἔστιν ἐμή *the teaching is not mine* (ἐμή, fem. of possessive adj. ἐμός, ή, όν).

μακάριοί εἰσιν οἱ καθαροί *blessed are the pure.* Notice that where two adjectives are joined by a copulative verb that which has the article is the subject.

ADVERBS

An adverb is a word which adds a qualification to a verb (hence its name), an adjective or another adverb. Examples: "He *quickly* returned to his place." (*Quickly* here qualifies the verb *returned.*) "It is a *very* beautiful picture." (*Very* is an adverb qualifying the adjective *beautiful.*) "He walked terribly slowly." (In this colloquial sentence the adverb *terribly* qualifies the second adverb *slowly.*)

The Greek adverb is not inflected: that is to say, its spelling remains the same however it is used. Its use to qualify verbs is much more frequent than its use with adjectives or adverbs. The position of the adverb in the sentence is often close to the verb: καὶ εὐθὺς ἐκάλεσεν αὐτούς *and immediately he called them* (Mark 1.20); but not necessarily so: καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν *and they came to him from every quarter* (Mark 1.45).

The following is a list of some of the adverbs which appear in the early verses of St Mark:

εὐθύς *immediately, straightway*
ἐκεῖ *there*
πρωΐ *early, in the morning*
ἔξω *outside*
πάντοθεν *from all sides*
πάλιν *again*

CONJUNCTIONS

A conjunction is a word whose function is to join (Latin *conjungo*, "I join"). It may join together two words of like nature, e.g. two nouns as in "the boy *and* the girl"; two adjectives as in "plain *or* coloured"; two adverbs as in "quickly *but* thoroughly". Or it may join together two clauses or two sentences: e.g. "Some fell by the way side, *and* the birds came *and* devoured it."

We have already had occasion to use the frequent conjunction καί *and*. Another common conjunction is ἀλλά *but*: τό παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει *the child is not dead but sleepeth* (Mark 5.39).

For other conjunctions, see pp. 55ff.

Vocabulary

κοσμός (2) *world*
μισθός (2) *hire, wages, reward*
Χριστός, ὁ (2) *Christ*
ὅλος, η, ον *whole*
ὅμοιος, α, ον *like* (with dat., e.g. ὅμοιος ἀγγέλῳ like an angel)
σκληρός, ά, όν *hard*
ἐγώ (pronoun) *I* (used only where there is emphasis)
σύ (pronoun) *you* (sing.: used only where there is emphasis)
νῦν (adverb) *now*

EXERCISE 13

Translate into English:

1. ὁ 'Ιησοῦς ἦν ἐν ἐρήμῳ τόπῳ σὺν τοῖς θηρίοις. 2. ἡ διδαχὴ τοῦ προφήτου καινή ἐστιν. 3. ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή. 4. ὦ ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν καὶ ὅμοιοι τῷ θεῷ ἐσόμεθα. 5. κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου τοῦ σαββάτου. 6. ἅγιοί ἐστε ἐν πονηρῷ κόσμῳ.

EXERCISE 14

Translate into Greek:

1. The way will be hard. 2. The soldiers were lame. 3. Sheep are not unclean. 4. Ye are murderers. 5. Few boats are in the sea. 6. The holy book is in the earthly temple. 7. He was a slave, but now he is free. 8. The righteous man does not strike a slave. 9. I shall be first, you will be second, and the young girl will be last. 10. The words of the prophet will be manifest to the whole world.

EXERCISE 15

Translate into Greek:

1. The blessed apostle was eating small loaves in the house. 2. We shall immediately behold the eternal kingdom of the eternal God. 3. You speak hard wòrds, but the whole world hears. 4. The blind now see and the lame are strong. 5. God will again send an apostle like unto John. 6. The brother was striking the wicked thief's head with a stone. 7. The apostles are few, but the reward is eternal. 8. True was the word of the prophet. 9. We tell the wise disciple the truth. 10. Christ looses the sinful man from (ἐκ) sin.

Chapter 7

AORIST INDICATIVE ACTIVE TENSES

The word *aorist* is from the Greek ἀόριστος *indefinite*, and signifies that this tense presents us with the idea of the verb, regarded usually in past time, but not defined in any other way: it does not tell us whether the action was momentary or prolonged. Usually the aorist indicative active can be translated by the English past simple tense. Other uses of the aorist indicative are noted on pp. 251ff.

There are two forms of the Greek aorist, the weak or first aorist, and the strong or second aorist. Very few verbs have both. There is no distinction of meaning between weak and strong aorists except in those verbs which have both (see p. 222). Thus ἔλυσα (a weak aorist) means "I loosed", and ἔβαλον (a strong aorist), means "I threw". With the negative the aorist indicative is often best translated with the English "did": οὐκ ἔλυσαν *they did not loose*.

The Weak (1st) Aorist Indicative Active of λύω

ἔ-λυ-σ-α *I loosed*	ἐ-λύ-σ-αμεν
ἔ-λυ-σ-ας	ἐ-λύ-σ-ατε
ἔ-λυ-σ-ε(ν)	ἔ-λυ-σ-αν

Notice: 1. The augment is prefixed, indicating past time.

2. The σ following the stem λυ- is characteristic of the weak aorist, as it is also of the future (see p. 26).

When the stem ends in a consonant this σ causes changes similar to those in the future (p. 26).

In some verbs, e.g. those with stems ending in nasal and liquid consonants,. the σ disappears, but its influence is felt, and is shown in a compensating lengthening of the stem. The aorists of such verbs will be dealt with fully on p. 153 (liquids) and p. 184 (nasals).

Examples

διώκω *pursue*	has	aor.	indic.	act.	ἐδίωξα	for	ἐ-δίωκ-σ-α
τρίβω *rub*	,,	,,	,,	,,	ἔτριψα	,,	ἔ-τριβ-σ-α
πείθω *persuade*	,,	,,	,,	,,	ἔπεισα	,,	ἔ-πειθ-σ-α
μένω *remain*	,,	,,	,,	,,	ἔμεινα	,,	ἔ-μεν-σ-α

THE STRONG AORIST INDICATIVE ACTIVE OF βάλλω

ἔ-βαλ-ον *I threw, put*	ἐ-βάλ-ομεν
ἔ-βαλ-ες	ἐ-βάλ-ετε
ἔ-βαλ-ε(ν)	ἔ-βαλ-ον

This aorist is formed from the verb stem (see below), prefixed by the augment, and with the same endings in the indic. as are used in the imperf. indic.

The Verb Stem. The verb stem is that part of the verb to which additions are made as the verb inflects. Thus the verb stem λυ- (*loose*) may receive additions by way of prefix (e.g. the augment ἐ-) or suffix (e.g. the personal endings). The stem used in the present tense of some verbs, however, is a lengthened form of the verb stem. (From the *present stem* are formed only the present tense, all voices and moods, and the imperfect, all voices, but with no mood but the indicative. All other parts of the verb are formed from the *verb stem.*) For example the verb stem of βάλλω is not βαλλ-, but βαλ-. In εὑρίσκω *find*, the verb stem εὑρ- is lengthened by the addition of -ισκ-. It is convenient, therefore, in the case of these verbs to speak of a present stem (which is also used for the imperfect) and a verb stem. (It is not always easy to distinguish the present stem from the verb stem: indeed there may be, especially with verbs whose stems end in a vowel, no difference between them; but, except for the present and imperfect, *all* forms of a verb are based on the verb stem however it may be modified. The simplest way of finding it is from the 2nd aorist (if the verb has one), by taking off the augment and termination. E.g. from λαμβάνω, ἐ-λάβ-ον. See also what is said on this subject above, p. 16.) Other ways in which a verb stem may be lengthened into the present stem are noted on pp. 190ff.

Practise writing out the aor. indic act. of the following verbs (all strong aor.):

ἁμαρτάνω *sin.* Verb stem ἁμαρτ- (when augmented, ἡμαρτ-)
εὑρίσκω *find.* Verb stem εὑρ- (when augmented, both ηὑρ- and εὑρ- are used)
-θνῄσκω *die.* Verb stem -θαν-. Only found as a compound, usually ἀποθνῄσκω *I die* or *I am dying*. The (2nd) aorist, ἀπέθανον, means *I died*, and consequently also "*I am dead*"
λαμβάνω *take.* Verb stem λαβ-
λείπω *leave.* Verb stem λιπ-
μανθάνω *learn.* Verb stem μαθ-

πίνω *drink*. Verb stem πι-
-τέμνω *cut*. Verb stem -τεμ-
τίκτω *bring forth, bear*. Verb stem τεκ-
φεύγω *flee*. Verb stem φυγ-

(A hyphen in front of a verb indicates that it is only found in the New Testament compounded with a preposition. Thus θνήσκω and τέμνω are not found, but ἀποθνῄσκω (*die*) and περιτέμνω (*circumcise*) appear.)

PRONOUNS

A pronoun is a word which stands in place of a noun, as the English *he*, *it*, *they*. They are useful words, for they enable us to avoid continual repetition of proper and common nouns. "Mr Smith took the flag in his strong hands, and marched down the street in which he lived, gaily waving it in the faces of all who met him" sounds better than "Mr Smith took the flag in Mr Smith's strong hands, and marched down the street in which Mr Smith lived, gaily waving the flag in the faces of all who met Mr Smith". Every language must have its pronouns.

PERSONAL PRONOUNS, i.e. pronouns which stand in place of persons.

1st person

The pronoun for the 1st pers., *I*, is ἐγώ, plur. ἡμεῖς *we*. There is no distinction of gender.

	Sing.	*Plur.*
N.	ἐγώ	ἡμεῖς
A.	ἐμέ or με	ἡμᾶς
G.	ἐμοῦ or μου	ἡμῶν
D.	ἐμοί or μοι	ἡμῖν

NOTICE: 1. The nominative is only used for emphasis. λέγω means "I say", the personal ending -ω sufficiently indicating the subject. If ἐγὼ λέγω is written there is special emphasis, as in Matt. 5.22, "*I* say unto you" (where "I" is contrasted with "them of old time").

2. There are no vocatives.

3. The forms με, μου, μοι are enclitics (see p. 273 and cf. the enclitic parts of εἰμί, p. 35). They are shown without accent since they "lean on" (Gk. ἐγκλίνω) a preceding word by throwing their accent on it. The

last syllable of the preceding word shows the accent unless the word already possesses some accent which will not allow it to be shown (see pp. 273f.). They are used when there is no particular emphasis on the pronoun, e.g. δείξατέ μοι δηνάριον *show me a penny.*[1] The enclitic is used, since there is little emphasis on the pronoun. On the other hand in ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν Πατέρα *he that hath seen me hath seen the Father*, the accented pronoun is used since there is emphasis upon it.

2nd Person

The pronoun for the 2nd pers., *thou*, is σύ, plur. ὑμεῖς *you*. There is no distinction of gender.

	Sing.	*Plur.*
N.	σύ	ὑμεῖς
V.	σύ	ὑμεῖς
A.	σέ or σε	ὑμᾶς
G.	σοῦ or σου	ὑμῶν
D.	σοί or σοι	ὑμῖν

NOTICE: 1. The nominatives σύ and ὑμεῖς are only used where there is some emphasis.

2. The vocative is the same as the nominative.

3. The enclitic forms, σε, σου, σοι, like those of the 1st pers., are less emphatic than the accented forms. But whether emphatic or not, the accented forms are used after prepositions, ἀπὸ σοῦ *from thee*; ἐν σοί *within thee*. But with πρός *to*, *towards*, both forms are found.

3rd Person

Greek, like Latin but unlike English, has no 3rd pers. pronoun meaning *he*, *she*, *it*, or *they*. As Latin had to borrow a demonstrative adjective (Latin *demonstro*, point out) and use it as a pronoun (e.g. *is*, *ea*, *id*; *hic*, *haec*, *hoc*; *ille*, *illa*, *illud*) so Greek uses adjectives as pronouns of the 3rd person as follows:

αὐτός, αὐτή, αὐτό (the equivalent of the Latin *is*, *ea*, *id*), *he*, *she*, *it*, and in the plur., *they*.

[1] In some of the illustrations forms are used which will be explained later, e.g. the 1st aor. imperative δείξατε here.

οὗτος, αὕτη, τοῦτο (Latin *hic, haec, hoc*), *this man (woman, thing), he, she, it*, and in the plur., *these*.

ἐκεῖνος, ἐκείνη, ἐκεῖνο (Latin *ille, illa, illud*), *that man (woman, thing), he, she, it*, and in the plur., *those*.

	Masculine	*Feminine*	*Neuter*
Sing. N.	αὐτός	αὐτή	αὐτό
A.	αὐτόν	αὐτήν	αὐτό
G.	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	αὐτῷ	αὐτῇ	αὐτῷ
Plur. N.	αὐτοί	αὐταί	αὐτά
A.	αὐτούς	αὐτάς	αὐτά
G.	αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτοῖς	αὐταῖς	αὐτοῖς

NOTICE: 1. There are no vocatives.

2. The nom. and acc. neut. sing. have no final ν: αὐτό, not αὐτόν.

3. Again the nominatives are only used where there is emphasis.

4. The genitive, representing the English *his, her, its*, or *their*, may precede or follow the noun of which it denotes possession, and this noun usually has the article: οἱ μαθηταὶ αὐτοῦ *his disciples*; αὐτοῦ ἡ μαρτυρία *his testimony*. So also with the genitives of the 1st and 2nd pers. pronouns: ὁ ἄρτος ἡμῶν *our bread*; ὑμῶν ἡ ὥρα *your hour*.

5. Αὐτός, ή, ό takes the gender of the noun it represents. Αὐτός can represent any masculine noun whether or not it is a male proper name or the name of a male animal. Αὐτός, αὐτόν, etc., are not, therefore, automatically to be translated *he, him*, etc. Nor are αὐτή, αὐτήν, etc., always to be rendered by *she, her*, etc. They must sometimes be translated by *it*. Thus ὁ κλάδος αὐτῆς (Mark 13.28) *its branch*, since αὐτῆς represents the feminine noun συκῆ *fig-tree*.

Other Meanings of αὐτός

1. As an adjective αὐτός means *self* (i.e. *himself, herself, itself, themselves*, as the case may be):

ὑμεῖς αὐτοί or αὐτοὶ ὑμεῖς *you yourselves*
'Ιησοῦς αὐτός *Jesus himself*
αὐτὸς ὁ κόσμος *the world itself*

2. When αὐτός follows the article it frequently means *same*: ἡ αὐτὴ ἐπαγγελία, or ἡ ἐπαγγελία ἡ αὐτή *the same promise*. This use, however, is not frequent in the New Testament. Αὐτὴ ἡ ἐπαγγελία or ἡ ἐπαγγελία αὐτή would mean "the promise itself".

But τὸ αὐτό *the same*, or *the same thing*, is common.

Examples of the use of 1st, 2nd, and 3rd pers. pronouns

ἐν αὐτῷ *in him*

ἔλαβον αὐτόν *they received him*; ὁ κόσμος ὑμᾶς μισεῖ *the world hateth you*

ἐγὼ βαπτίζω *I baptize* (see John 1.26: ἐγώ emphasizes the contrast in the sentence)

λέγει αὐτοῖς *he saith unto them*

Οὗτος AND ἐκεῖνος AS PRONOUNS

When something more definite than αὐτός is needed for the 3rd pers. pronoun, Greek uses the demonstrative adjectives οὗτος or (though rarely in the N.T.) ὅδε *this* (Latin *hic*); or ἐκεῖνος *that* (Latin *ille*).

	Masculine	*Feminine*	*Neuter*
Sing. N.	οὗτος	αὕτη	τοῦτο
A.	τοῦτον	ταύτην	τοῦτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
Plur. N.	οὗτοι	αὗται	ταῦτα
A.	τούτους	ταύτας	ταῦτα
G.	τούτων	τούτων	τούτων
D.	τούτοις	ταύταις	τούτοις

	Masculine	*Feminine*	*Neuter*
Sing. N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο
G.	ἐκείνου	ἐκείνης	ἐκείνου
D.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Plur. N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
A.	ἐκείνους	ἐκείνας	ἐκεῖνα
G.	ἐκείνων	ἐκείνων	ἐκείνων
D.	ἐκείνοις	ἐκείναις	ἐκείνοις

NOTICE: 1. The gen. plur. of οὗτος is τούτων in all genders. The fem. is not ταύτων.

2. The nom. and acc. neut. sing. have no final ν: τοῦτο and ἐκεῖνο, not τοῦτον, ἐκεῖνον.

3. The oblique cases of οὗτος (i.e. cases other than the nom.) have an initial τ, as do the nom. neut. sing. and plur.

4. Οὗτος and ἐκεῖνος (like αὐτός, see above) take the gender of the noun they represent. Οὗτος is not, therefore, automatically to be translated *this man*, or *he*. It may have to be rendered *this thing*, or *it*.

Both οὗτος and ἐκεῖνος are originally demonstrative *adjectives*, as is ὅδε (see below), and can be so used (cf. the remarks on αὐτός as an adjective, p. 46). When they are thus used to qualify a noun, the noun always has the article. The adjective may either precede or follow the noun. Thus οὗτοι οἱ ἄνθρωποι or οἱ ἄνθρωποι οὗτοι *these men*; ἐν τῇ ἡμέρᾳ ἐκείνῃ or ἐν ἐκείνῃ τῇ ἡμέρᾳ *in that day*.

Notice carefully the difference between this usage and that with ordinary adjectives. Briefly stated it is that with the ordinary adjective the order is article, adjective, noun (the adjective may follow the noun, but if so the article must be repeated: article, noun, article, adjective). But οὗτος and ἐκεῖνος are written *outside* the article and the noun.

The following are examples of οὗτος and ἐκεῖνος used as pure pronouns:

οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός (Matt. 3.17) *this is my beloved Son.*

μετὰ τοῦτο λέγει τοῖς μαθηταῖς (John 11.7) *after this he saith to the disciples.*

σὺ μαθητὴς εἶ ἐκείνου (John 9.28) *thou art his disciple*, or *thou art that man's disciple.*

ἐκεῖνος κλέπτης ἐστίν (John 10.1) *he* (or *that man*) *is a thief.* But ἐκεῖνος ὁ κλέπτης would mean "that thief".

Ὅδε, *this*

The common classical Greek demonstrative adjective ὅδε, ἥδε, τόδε *this* (which is the definite article with enclitic δε added) is not common in the N.T. It is found in Luke 10.39: καὶ τῇδε ἦν ἀδελφή *and she had a sister* (literally, "to this woman was a sister"). The neut. plur. τάδε is,

however, frequent in the Revelation, meaning *these things*; e.g. τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ (Rev. 2.18) *these things saith the Son of God*.

For the full declension, see p. 289.

PARSING

Translation into English of Greek of which the student, through his acquaintance with the New Testament, finds it comparatively easy to guess the meaning is no proof of proficiency. As we have said in the Introduction, ability to translate English into Greek is a surer sign of progress. So also is the ability to parse. To parse is to state precisely what part of speech a word is. If the word is a verb, its person and number, and the tense, mood and voice must be indicated, together with the 1st pers. sing. of the present indicative active.

If the word is a noun, the case and number must be given, together with the nominative singular (and, for good measure, the genitive singular, showing that the student knows his declensions).

If the word is an adjective or pronoun, the gender, case and number should be given, together with the nominative singular forms.

The following are examples of parsing of some of the words in Exercise 16 which follows:

εὗρεν: 3rd pers. sing. of the 2nd (or strong) aor. ind. act. of εὑρίσκω *I find*.

οἴκῳ: dat. sing. of οἶκος, -ου, (ὁ) *house*.

ἐκείνης, gen. sing. fem. of the demonstrative adjective or pronoun ἐκεῖνος, -η, -ο.

The student is advised to practise by parsing a few of the words in each of the Greek exercises in the book. When he comes to the translation of passages from the New Testament he should never leave a word until he is sure that he can parse it.

Vocabulary

μαρτυρία, ἡ *testimony*
οἶνος, ὁ *wine*
Πέτρος, ὁ *Peter*
ποταμός, ὁ *river*
καί *and* (may be translated *also*)
μετά (preposition with acc.) *after*
πρός (preposition with acc.) *to, towards*
εἰ (conjunction) *if*

εἶπον *I said, told* (strong aor. ind. No present of this stem is found, and λέγω takes its place.)

ἦλθον *I came* (str. aor. indic. No present of this stem is found, and ἔρχομαι (deponent, see p. 85) takes its place.)

ἦν (imperf. indic. of εἰμί *I am*) *he, she,* or *it was.*

ἀκούω *I hear, listen to* (takes the acc. of the thing heard and gen. of the person).

λέγω *I say, tell* (takes the acc. of the thing said, and dat. of the person to whom said: ταῦτά σοι λέγω *these things I say to you, I tell you these things*).

λείπω *I leave, leave behind* (used of leaving things, not places).

πείθω *I persuade* (weak aor.: ἔπεισα; takes acc.).

πιστεύω *I believe* (takes the dat. of the object of belief though the acc. is also found. But εἰς with acc. and ἐν with dat. are found, especially when personal trust is implied. In this case "believe in" is the best translation: πιστεύω αὐτῷ *I believe him*; πιστεύω εἰς αὐτόν or ἐν αὐτῷ *I believe in him.*)

EXERCISE 16

Translate into English:

1. ὁ Πέτρος εἶπεν αὐτῷ, σὺ εἶ ὁ Χριστός. 2. ὁ δοῦλός μου εὗρεν αὐτοὺς ἐν τῷ οἴκῳ ἐκείνῳ. 3. ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, ὁ φίλος ἡμῶν ἀπέθανεν. 4. ἀπ' ἐκείνης τῆς ἡμέρας οὐκ ἦλθον οἱ μαθηταὶ αὐτοῦ εἰς τοῦτον τὸν τόπον. 5. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν. 6. καὶ πάλιν τοὺς αὐτοὺς λόγους εἶπεν.

EXERCISE 17

Translate into Greek:

1. This man came for (use εἰς with acc.) witness. 2. We received him. 3. You heard his voice. 4. The disciples heard him. 5. He brought them to Jesus. 6. His disciples believed on him. 7. He found sheep in the temple. 8. Ye receive not our witness. 9. It was the sabbath on that day. 10. We pursued the thieves into the desert.

EXERCISE 18

Translate into Greek:

1. In those days John was preaching in the desert. 2. From that place you led us to the sea. 3. They persuaded us and we remained in the same

place. 4. This woman brought forth a son. 5. You yourselves learned the Scriptures in this house. 6. We cut our loaves and you drank your wine. 7. You left your net, but I found it. 8. The apostles told you the same things. 9. I am throwing the same stones into the river. 10. The Lord himself will loose us from those sins.

Chapter 8

THE PERFECT INDICATIVE ACTIVE

The Perfect Tense denotes an action which is perfected or completed in the past, but the effects of which are regarded as continuing into the present. "I have seen" is an English perfect. When we say "I have seen this play" we are implying that, whilst it was in the past that the act of seeing took place, we still have it in mind. But if we use the English past simple tense "I saw", we are referring solely to the act of seeing in the past without any reference to the present, and we often add some words which define the time as past, as "I saw this play last year" or "I saw this play when I was on holiday". Here the Greek aorist would rightly be used. See also pp. 251ff.

There are two forms of the Greek perfect: the First, or Weak, Perfect; and the Second, or Strong, Perfect. As in the case of the aorist few verbs have both.

Perfect Indicative Active of λύω (Weak)

λέ-λυ-κα *I have loosed*	λε-λύ-καμεν
λέ-λυ-κας	λε-λύ-κατε
λέ-λυ-κε(ν)	λε-λύ-κασι(ν)

Notice: 1. Reduplication, which is the mark of a completed action, occurs in the perfect and pluperfect (see p. 61) tenses. It is usually a doubling of the initial consonant of the stem with the help of the vowel ε, but some very common verbs form the reduplication differently (see p. 54).

2. The personal endings of the 1st perf. (which belongs especially to verbs with vowel stems), are added to the verb stem after the letter κ.

3. The personal endings (for both perfects) are the same as those for the weak aor. indic. act. with the exception of the 3rd pers. plur.

Perfect Indicative Active of λαμβάνω (Strong)

εἴληφα *I have taken*	εἰλήφαμεν
εἴληφας	εἰλήφατε
εἴληφε(ν)	εἰλήφασι(ν)

NOTICE: 1. The personal endings are the same as for the wk. perf., but the κ does not appear. The prefixed εἰ- instead of reduplication in this perfect is an irregularity.

2. In εἴληφα (*a*) a considerable modification of the verb stem (λαβ-) occurs. This is true of many str. perfs. (*b*) The final consonant of the stem is aspirated before the personal ending, β becoming φ. This also is true of many str. perfs. Study the list below for both these points.

Pres. Indic.	English	*Aor. Act.*	*Stem*	*Perf.*
γράφω	*write*	ἔγραψα	γραφ-	γέγραφα
κράζω	*cry*	ἔκραξα	κραγ-	κέκραγα
πάσχω	*suffer*	ἔπαθον	παθ-	πέπονθα
πείθω	*persuade*	ἔπεισα	πιθ-	πέποιθα[1]
τάσσω	*arrange, draw up*	ἔταξα	ταγ-	τέταχα

REDUPLICATION

Reduplication may be formed in other ways than that mentioned on p. 53:

(*a*) If the initial consonant of a stem is an aspirate, the corresponding unaspirated consonant is used in the reduplication. Thus θύω *sacrifice*, has perf. τέ-θυ-κα; φυτεύω *plant*, has perf. πε-φύτευ-κα.

(*b*) Verbs whose stems begin with a vowel lengthen the vowel instead of reduplicating. Thus ὁμολογέω *agree, confess*, has perf. ὡμολόγηκα.

(*c*) Verbs whose stems begin with two consonants, the second being a mute (i.e. a guttural, κ, γ, χ, dental, τ, δ, θ, or labial, π, β, φ) prefix ἐ instead of reduplicating. The same is true of stems which begin with a double consonant, ζ, ξ, ψ, or with ρ. ρ is usually doubled. The following examples show (as did the examples of the str. perf. given above) how frequently the verb stem is modified in the perfect. With a little attention to the lists of verbs given on pp. 318ff. and by reading in the Greek Testament later on, the student will gradually master these apparent irregularities.

Thus: στέλλω *send*, has perf. ἔσταλκα.
φθάνω *anticipate, come suddenly*, has perf. ἔφθακα.
ζητέω *seek*, has perf. ἐζήτηκα.

[1] This perfect has the present sense, *I trust*. It takes dat. or ἐν with dat.

(*d*) Verbs whose stems begin with two consonants, the second being a liquid or a nasal (λ, ρ, μ, ν), repeat the first consonant in reduplication.

Thus, -θνήσκω *die*, has perf. τέθνηκα. The unaspirated consonant τ is used here in the reduplicating prefix instead of θ, since Greek does not tolerate a repetition of an aspirate. See under (*a*) above. See also p. 9. This perfect has the meaning "I have died", and so "I am dead". It well illustrates the exact meaning of the perfect tense with a reference to the past (the death being in the past) and to the present effect (the state of being dead).

Thus: γράφω *write*, has perf. γέγραφα.
κλίνω *incline*, has perf. κέκλικα.

(*e*) The so-called Attic reduplication. This is the prefixing of the first *syllable* of the stem, and the lengthening of the first vowel of the stem itself. Thus the perfect of ἐλαύνω (stem ἐλα-) *I drive*, is ἐλ-ήλα-κα. Another instance of it is ἀκήκοα, the perfect of ἀκούω.

MORE CONJUNCTIONS

A conjunction, as we have seen (p. 41), is a part of speech whose function is to join together words, clauses or sentences. It may also be used to point to a connection between *separate* sentences; e.g. "They worked for hours. Therefore they were ready for a rest." Here *therefore* gives the connection with the previous sentence.

In Greek, as in English, conjunctions are many and varied. Some of them involve special constructions in clauses which they introduce. These we shall leave until later, and notice here only a few of the conjunctions which simply join words or phrases. Of these καί and ἀλλά we have already had occasion to use.

καί *and*:

ἡ ἀληθεία καὶ ἡ δικαιοσύνη *truth and righteousness.*
βλέπει τὸν Ἰησοῦν καὶ λέγει . . . *he sees Jesus and says . . . .*

In a few instances, but of common occurrence, where καί precedes a word beginning with a vowel, a process called *crasis* (mixing) takes place. The ι of καί is dropped, and the vowels thus brought together contract, and are marked with ʼ. In the following N.T. examples the dropping of

the ι brings the vowels α and ε together, and the regular contraction into α takes place (see p. 109).

καὶ ἐγώ	*and I,*	becomes	κἀγώ
καὶ ἐμοί	*and to me,*	,,	κἀμοί
καὶ ἐκεῖ	*and there,*	,,	κἀκεῖ
και ἐκεῖθεν	*and thence,*	,,	κἀκεῖθεν
καὶ ἐκεῖνος	*and he,*	,,	κἀκεῖνος
καὶ ἐάν or ἄν	*and if,*	,,	κἄν

τε . . . καί *both . . . and*: sometimes καί is preceded by the enclitic τε. This denotes a somewhat closer connection than καί by itself: "both . . . and" or "as well . . . as" are possible translations.

ἐσθίει τε καὶ πίνει *he both eats and drinks.*
ποιεῖν τε καὶ διδάσκειν *as well to do as to teach.*

The τε may be separated from the καί, as in Acts 21.30: ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ *both the whole city was moved and the people ran together* (literally: "there was a running together of the people").

ἔβαλόν τε οἱ λῃσταὶ λίθους καὶ ἐβόησαν *the robbers both threw stones and shouted.*
ὅ τε ἁγιάζων καὶ οἱ ἁγιαζόμενοι *both he that sanctifieth and they that are sanctified* (Heb. 2.11).

Notice how wherever possible τε, being enclitic, throws an accent back on the last syllable of the preceding word (see p. 45).

ἀλλά *but*:

τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει, *the child is not dead but sleepeth* (Mark 5.39).

A common phrase is οὐ μόνον . . . ἀλλὰ καί *not only . . . but also.*

οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ ἔλεγεν . . . *he not only brake the sabbath but* (also) *said* . . . (John 5.18).

δέ also means "but". δέ is weaker than ἀλλά, often having no stronger meaning than *and*, being used simply to provide a link with what has gone before. δέ cannot stand first in a clause or sentence, but is usually the second word.

οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ πόρναι ἐπίστευσαν αὐτῷ *ye believed him not: but the publicans and harlots believed him* (Matt. 21.32).

ὁ δὲ Πέτρος ἠκολούθει αὐτῷ *but Peter followed him* (Matt. 26.58).

Notice how often δέ is used in a typical piece of N.T. narrative, e.g. Mark 15.1–15. In many places it can be translated equally well as *and* or *but*.

μὲν . . . δέ: the particles[1] μέν and δέ may be used to call attention to two parallel or contrasting words or ideas which in English the tone of voice is often sufficient to indicate. "On the one hand . . . on the other hand" is a clear translation, but often this would be cumbrous, and no more is necessary than to translate the δέ by *but*, and to ignore the μέν in translation: e.g.

ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι *the harvest* (is) *plenteous, but the labourers* (are) *few* (Matt. 9.37).

In English a slight emphasis on the words *harvest* and *labourers* brings out the contrast. But a word like *indeed* or *truly*, as in the A.V. and R.V., may be used: "the harvest indeed . . .".

τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής *the spirit indeed* (is) *willing, but the flesh* (is) *weak* (Matt. 26.41).

οἱ μέν followed by ἄλλοι δέ or οἱ δέ, means "some . . . others":

οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἐστι· ἄλλοι δὲ ἔλεγον Οὔ *some said* (that) *He is* (a) *good* (man); *others said, Not so* (John 7.12).
οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις *part* (or *some*) *held* (were) *with the Jews, and part with the apostles* (Acts 14.4).

ὁ δέ *and he, but he*. δέ with the article having no noun agreeing with it is translated *and he* or *but he*: οἱ δέ, and they, but they.

ὁ δὲ λέγει αὐταῖς and he saith to them (Mark 16.6).

γάρ *for*: γάρ usually stands after the first word in a clause which gives a reason for something previously stated.

[1] Particle in grammar is a general term for any small word which is indeclinable. Thus the negatives οὐ and μή, prepositions, and conjunctions are particles. More specifically those words are called particles which are used to give some emphasis to a particular word or expression, like μέν and δέ, γέ (enclitic), *at least*, and ἄν (see p. 230).

αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ *for he shall save his people* (Matt. 1.21).

Δαυεὶδ γὰρ λέγει *for David says* . . . (Acts 2.25).

οὖν, *therefore*, *then*: οὖν expresses consequence or sequence. It does not stand first in a clause.

λέγει οὖν αὐτοῖς ὁ Ἰησοῦς *Jesus therefore saith unto them* . . . (John 7.6).
ἐθαύμαζον οὖν οἱ Ἰουδαῖοι *the Jews therefore marvelled* (John 7.15).
εἶπεν οὖν πάλιν ὁ Ἰησοῦς *Jesus then said again* . . . (John 10.7).

οὐδέ, *and not*, *neither*. οὐδέ as a conjunction is the equivalent of καὶ οὐ.

οὐδὲ καίουσιν λύχνον *and* (men) *do not light a candle* . . . (Matt. 5.15).

οὐδέ is also used as an adverb, *not even*:

καὶ οὐδὲ φαγεῖν εὐκαίρουν *and they had opportunity not even to eat* (Mark 6.31).

ὅτι, *because*: ὅτι is a causal conjunction and introduces a clause which expresses the reason for the action of the main clause.

μεταβεβήκαμεν (perf. of μεταβαίνω) ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς, *we have passed from death unto life because we love the brethren* (1 John 3.14).

Here the clause introduced by ὅτι is a causal clause, giving the reason for the statement in the main clause "we have passed . . .".

Vocabulary

A number in brackets following a noun denotes its declension.

κωμή (1) *village*
ἀδικία (1) *unrighteousness, wickedness*
ἄνεμος (2) *wind*
δεσμός (2) *bond, chain*
θάνατος (2) *death*
καρπός (2) *fruit*
Λάζαρος (2) *Lazarus*
Φαρισαῖος (2) *Pharisee*
Φίλιππος (2) *Philip*
βιβλίον (2) *book*

Ναθαναήλ *Nathanael* (indeclinable noun; i.e. the ending is the same in whatever case it is used).

ἐπί (preposition) *upon*; followed by acc. when it conveys any idea of movement.

	Aorist	Perfect
ἁγιάζω *I sanctify*	ἡγίασα	ἡγίακα
ἁμαρτάνω *I sin*	ἥμαρτον (Weak aor. ἡμάρτησα is also found)	ἡμάρτηκα
βάλλω *I throw, put*	ἔβαλον	βέβληκα
ἐλαύνω *I drive*	-ἤλασα	ἐλήλακα
εὑρίσκω *I find*	εὗρον	εὕρηκα
θάπτω *I bury*	ἔθαψα	
ὑβρίζω *I insult*	ὕβρισα	

EXERCISE 19

Translate into English:

1. ἀκηκόαμέν τε τὸν λόγον τοῦ Θεοῦ, καὶ ὑμῖν λέγομεν. 2. τέθνηκεν ὁ Λάζαρος, ἀλλὰ λύσει αὐτὸν ὁ Ἰησοῦς ἐκ τοῦ θανάτου. 3. εἶπον οὖν αὐτῷ οἱ Φαρισαίοι Πῶς (*how*) οὖν τεθεράπευκέ σε; 4. ἀπόστολοί ἐσμεν, ὁ γὰρ Κύριος ἡμᾶς ἔσταλκεν εἰς τὰς κωμάς. 5. ὁ δὲ εἶπεν, Ταῦτα πέπονθα ἐν τῇ καρδίᾳ μου ὅτι ἡμάρτηκας εἰς ἐμέ. 6. εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, Τὸν Χριστὸν εὑρήκαμεν.

EXERCISE 20

Translate into Greek:

1. We have sacrificed our sheep. 2. You (plur.) have written these things in a book. 3. I have loosed the slaves from their bonds. 4. They have sinned and suffered. 5. He has found the child in the desert. 6. You (sing.) have planted, but I have taken the fruit. 7. They have confessed their sins in the temple. 8. They have thrown the bread into the river. 9. We have both heard and believed. 10. The kingdom of God has come suddenly upon you.

EXERCISE 21

Translate into Greek:

1. We told you the truth, but you did not believe. 2. Some are bringing loaves, but others are taking them (*them* may be omitted here in translation). 3. And he said to the disciples, I send you into the land.

4. We are not eating, for we have no bread. 5. He not only insulted me, but he also struck you. 6. You, therefore, speak wickedness, but this man speaketh truth. 7. You have thrown stones into the house; therefore the soldiers pursued you. 8. The Jews do not break the Sabbath, for on that day they sanctify their hearts. 9. They are dead, and that man buried them. 10. The wind has driven the boats away from the land.

Chapter 9

THE PLUPERFECT INDICATIVE ACTIVE

The pluperfect indicative tense is much less frequent in the N.T. than any other tense, but it is frequent enough to make acquaintance with it on the part of the student necessary. It is the past or *historic* tense of the perfect which is a primary tense (see p. 53). The perfect tense looks back to the past from the standpoint of the present: "*I have read* this book" (which you now show me). The pluperfect tense looks back to the past from a point in the past: "*I had read* this book" (before it appeared in a cheap edition). The pluperfect tense, like the perfect, is a tense of completion, denoting the completion or perfecting of an action. The perfect tense denotes the action as perfected in relation to the present: *he has finished*, i.e. as I now speak, or as I contemplate the work. The pluperfect describes the action as perfected in relation to some point in past time: *he had finished*, e.g. by the time I arrived.

The pluperfect is formed by prefixing the augment to the reduplication. The terminations are given below. The pluperfect, like the perfect, may be weak or strong in form.

Weak Pluperfect Indicative Active of λύω

(ἐ)λελύκειν *I had loosed*	(ἐ)λελύκειμεν
(ἐ)λελύκεις	(ἐ)λελύκειτε
(ἐ)λελύκει	(ἐ)λελύκεισαν

Notice: 1. Reduplication signifies a tense of completion.

2. The augment signifies historic time. The augment of the pluperfect may, however, be omitted in N.T. Greek.

3. If the perfect indic. act. of a verb is known, the pluperfect can be found by substituting the endings -ειν, -εις, etc. for -α, -ας, etc., and prefixing (or not) the augment.

The Strong Pluperfect Indicative Active

A strong pluperfect may be formed from a strong perfect in the same way as a weak pluperfect is formed from a weak perfect.

(ἐ)γεγράφειν *I had written.*	(ἐ)πεπόνθειν *I had suffered.*
(ἐ)τετάχειν *I had arranged.*	

FURTHER USES OF THE CASES

The Vocative

We have given the vocative case in the declension of nouns, but so far we have not had occasion to use it. It is used when a person (or sometimes a thing) is addressed. "These, *gentlemen*, are my reasons"; "Please pass the mustard, *John*"; "*Father*, I cannot tell a lie". In these sentences the words in italics would be in the vocative case in Greek. Frequently ὦ (compare the English *o*) precedes the vocative. Occasionally a vocative adjective is found, as in John 17.25: Πατὴρ δίκαιε *righteous Father*, and Luke 4.34 Ἰησοῦ Ναζαρηνέ.

Examples of the use of the vocative may be studied in Mark 2.5: τέκνον, and 7.28: κύριε (and frequently).

The Dative (Possessive Use)

We have noted the use of the dative for the indirect object (p. 21) and the instrumental dative (p. 31). The dative may also be used to express possession, especially with εἰμί *I am*, or its equivalents:

τὸ ὄνομα ἦν αὐτῷ Ἰωάνης *his name was John* (literally, "the name to him was John"). The dative is here used instead of the more normal genitive, τὸ ὄνομα αὐτοῦ ἦν Ἰωάνης.

τουτῷ τῷ ἀνθρώπῳ ἑκατὸν πρόβατά ἐστιν *this man has a hundred sheep* (literally, "to this man is a hundred sheep"—note that in Greek a neuter plural subject has its verb in the singular). The usual way of expressing this would be οὗτος ὁ ἄνθρωπος ἔχει ἑκατὸν πρόβατα.

PREPOSITIONS—*continued*

The prepositions which we dealt with on p. 30 could be followed by one and only one case of the noun or pronoun. Other prepositions can be followed by one of two, or even three, different cases, the meaning varying accordingly. The following table presents some prepositions which may be found with either the acc. or gen. cases, and gives their most frequent meanings:

Preposition	*Before vowel*	*Before aspirate*	*Meanings with Acc.*	*Meanings with Gen.*
διά	δι’	δι’	*on account of, for the sake of*	*through* (of place and time), *by means of*
κατά	κατ’	καθ’	*down to, towards, through, throughout, during, about* (time), *in relation to, according to, after*	*down from, down, against*
μετά	μετ’	μεθ’	*after* (place and time)	*among, with* (accompaniment)
περί	περί	περί	*about* (place and time), *around* (place and time)	*about, concerning, on account of*
ὑπέρ	ὑπέρ	ὑπέρ	*over, beyond, more than*	*for, on behalf of, concerning*
ὑπό	ὑπ’	ὑφ’	*under*	*under, by* (of agent)

Examples

διά *with acc.*:

τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο (Mark 2.27) *the Sabbath was made for the sake of man.*

διὰ τοῦτο *therefore* (lit. "on account of this").

Note the many equivalents in English of the phrase "on account of"; e.g. "for the sake of", "by reason of", "because of", "owing to".

διά *with gen.*:

διὰ τῆς Σαμαρίας (John 4.4) *through Samaria.*

δι’ ὅλης νυκτός (Luke 5.5) *through the whole night.*

κρίνει ὁ Θεός . . . διὰ Χριστοῦ Ἰησοῦ (Rom. 2.16) *God judges . . . by Jesus Christ.*

ἐλάλησεν διὰ στόματος τῶν ἁγίων προφητῶν (Luke 1.70) *he spake by the mouth of his holy prophets.*

διὰ παντός (sometimes written as one word διαπαντός) occurs frequently, meaning *always, continually*. Χρόνου is to be understood with παντός, "throughout all time".

κατά *with acc.*:

καὶ Λευείτης κατὰ τὸν τόπον ἐλθὼν . . . (Luke 10.32) *and a Levite having come to* (or down to) *the place . . .*

καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων . . . (Luke 8.39) *and he went his way, publishing throughout the whole city . . .*

κατὰ σκοπὸν διώκω (Phil. 3.14) *I press on* (pursue) *toward the goal.*

ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ (Acts 19.23) *and about that time there arose no small stir concerning the way.*

οὐ πολλοὶ σοφοὶ κατὰ σάρκα (1 Cor. 1.26) *not many wise* (men) *after* (in relation to) *the flesh.*

κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν (Col. 2.8) *after* (according to) *the rudiments of the world, and not after Christ.*

κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων (Mark 7.5) *according to the tradition of the elders.*

Κατά is also used with the acc. in a number of adverbial phrases (i.e. phrases which are the equivalent of adverbs): κατ' οἶκον *at home*; κατ' ἰδίαν (acc. fem. sing. of ἴδιος, *private*), *by oneself, privately*. It may also have the effect of "distributing" the word which follows: κατὰ πόλιν *from city to city*; κατ' ἔτος *year by year*; κατὰ τόπους *from place to place*; καθ' ἕνα *one by one*; κατ' ὄνομα *name by name*. This distributive use of κατά is idiomatic, and accordingly the English translation varies.

κατά *with gen.*:

καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν (Mark 5.13) *and the herd rushed down the steep into the sea.*

ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν (Mark 9.40) *for he who is not against us is for us.*

μετά *with acc.*:

μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνή (Heb. 9.3) *and after the second veil,* (the) *tabernacle.*

ἦν δὲ τὸ πάσχα . . . μετὰ δύο ἡμέρας (Mark 14.1) *now after two days was the passover.*

μετὰ τοῦτο and μετὰ ταῦτα occur frequently for "after this", "after these things".

μετά *with gen.*:

τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; (Luke 24.5) *why seek ye the living among the dead?*

τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς (Matt. 20.20) *then came to him the mother of the sons of Zebedee with her sons.*

περί *with acc.*:

ὁ Ἰωάνης εἶχεν . . . ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ (Matt. 3.4) *John had . . . a leathern girdle about his loins.*

περὶ τρίτην ὥραν (Matt. 20.3) *about the third hour.*

περί *with gen.*:

ἠρώτησαν αὐτὸν περὶ αὐτῆς (Luke 4.38) *they besought him for* (concerning) *her.*

ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου (Matt. 2.8) *search out carefully concerning the young child.*

ὑπέρ *with acc.*:

οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον (Matt. 10.24) *a disciple is not above his master.*

κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ (Eph. 1.22) . . . *head over all things to the church.*

ὑπέρ *with gen.*:

προσεύχεσθε ὑπὲρ ἀλλήλων (James 5.16) *pray one for another.*

ὑπὲρ αὐτοῦ πάσχειν (Phil. 1. 29) *to suffer for his sake* (on behalf of him).

ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα (2 Cor. 12.8) *concerning this thing I besought the Lord thrice.* (ὑπέρ here is the equivalent of περί.)

ὑπό *with acc.*:

ὑπὸ τὴν κλίνην (Mark 4.21) *under the bed.*

ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν (Matt. 8.9) *I am a man under authority.*

ὑπό *with gen.*:

ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου (John 14.21) *he will be loved by my Father.*

καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ 'Ιορδάνῃ ποταμῷ (Mark 1.5) *and they were baptized by him in the river Jordan.*

ὑπό is frequently used with the agent with verbs in the passive (see p. 72).

COMPOUND VERBS

Different shades of meaning may be attached to many Greek verbs by prefixing different prepositions. This practice is common to many languages, and is found in English; e.g. go, undergo; pose, propose, impose; fuse, confuse, infuse. Most English examples of this, like the last two, are in words of Latin origin.

The great use to which Greek puts this useful device is shown by the compounds of ἄγω and βάλλω.

εἰλήφεισαν τὰ βιβλία ἐκ τῆς συναγωγῆς. 4. ἐτετάχει τοὺς δούλους ὑπὸ τὴν ἐξουσίαν κυρίου ἀγαθοῦ. 5. ταῦτα μὲν ἐμοί ἐστιν, ἐκεῖνα δὲ σοί. 6. οἱ στρατιῶται ἐξέκοπτον τὰ δένδρα κατὰ τὰς τοῦ ἑκατοντάρχου ἐντολάς.

EXERCISE 23

Translate into Greek:

1. The assembly cast out the sinners. 2. The Levite drew near the dead man and passed by. 3. The people obeyed the authority of the elders. 4. After the lightning the wind knocked down (use ἐκκόπτω) the tents. 5. God does not condemn you for this. 6. The Lord judges sinners according to the scriptures. 7. Jesus suffered for his sheep. 8. Lord, I will open the door of my heart. 9. The elder departed through Samaria to the Jordan. 10. He had loosened his belt, and had put it in the tent.

EXERCISE 24

Translate into Greek:

1. We had already written to (use dat.) the church. 2. Because of the disturbance we drove the herd together under the cliff. 3. The teachers carefully taught the children the elements of truthfulness. 4. Zebedee with his sons then brought the boat in towards the land. 5. I have already written concerning the second book, but of the third I will write in due time. 6. Jesus Christ suffered many things at the hands of (use ὑπό, by) his enemies. 7. Three times you have thrown the spear beyond the mark. 8. About the second day he had written the whole book. 9. This man's name (τὸ ὄνομα) was Andrew, but that man's was John.

Chapter 10

THE PASSIVE VOICE

Hitherto we have only been concerned with the active voice of the verb, which expresses the idea that the subject of the verb is the doer of the action described. The passive voice expresses the idea that the subject is the recipient of the action, and is therefore passive in relation to the action of the verb. Examples in English are: "the cow is being milked" (present); "he will be killed" (future); "it was sold" (past).

THE PASSIVE INDICATIVE TENSES OF λύω[1]

	Present indicative passive	*Imperfect indicative passive*	*Future indicative passive*
Sing. 1	λύομαι *I am being loosed*	ἐλυόμην *I was being loosed*	λυθήσομαι *I shall be loosed*
2	λύῃ	ἐλύου	λυθήσῃ
3	λύεται	ἐλύετο	λυθήσεται
Plur. 1	λυόμεθα	ἐλυόμεθα	λυθησόμεθα
2	λύεσθε	ἐλύεσθε	λυθήσεσθε
3	λύονται	ἐλύοντο	λυθήσονται

	Weak aorist indicative passive	*Perfect indicative passive*	*Pluperfect indicative passive*
Sing. 1	ἐλύθην *I was loosed*	λέλυμαι *I have been loosed*	(ἐ)λελύμην *I had been loosed*
2	ἐλύθης	λέλυσαι	(ἐ)λέλυσο
3	ἐλύθη	λέλυται	(ἐ)λέλυτο
Plur. 1	ἐλύθημεν	λελύμεθα	(ἐ)λελύμεθα
2	ἐλύθητε	λέλυσθε	(ἐ)λέλυσθε
3	ἐλύθησαν	λέλυνται	(ἐ)λέλυντο

NOTICE: 1. The historic tenses, imperfect, aorist, and pluperfect (in its complete form), have the augment. The perfect and pluperfect reduplicate the initial consonant of the stem.

[1] The complete paradigm of λύω on pp. 294–8 should be studied, so that the relation of the passive to the active and middle may be seen.

2. In the weak aor. pass. -θη- is added to the stem. This tense is unthematic: i.e. the person-endings are added directly, without the thematic vowels ο and ε which appear, for instance in the thematic pres. indic. act. and pass. (see p. 17, note).

3. The -θη- is also added to the stem in the fut. pass. indic. The future tense is historically derived from the aorist, and normally shows the same stem: cf. aorist active ἔ-λυ-σ-α and future λύ-σ-ω.

4. The endings of the present and future passive tenses are the same.

5. The perfect tense, it is to be remembered, is not a past tense. It is in primary, not historic, time, denoting as it does an action which, while performed in the past, continues in its effects into the present: in λέλυμαι *I have been loosed*, the emphasis is not on the past act of deliverance, but on the present state of freedom.

The pluperfect tense (which is not frequent in the N.T.) is a past tense, and properly has the augment. It is, however, sometimes written without it.

6. In translating passives care must be taken not to fall into one or two common errors. For example, "I am loosing", which is active, must not be confused with "I am being loosed". Care must also be taken in translating into Greek such a sentence as "they are loosed". It is possible that this may refer to something which is actually being done at the moment of speaking, and that it is the equivalent of "they are being loosed", which must be translated λύονται; but it is more likely that it refers to something done in the past, the effects of which continue in the present, "they were loosed, and are now free". For this the perfect is the correct tense: λέλυνται.

The Strong Aorist Passive

A strong instead of a weak aorist passive is found in some verbs (not necessarily those which have a strong aorist active). In the wk. aor. pass. -θη- is added to the verb stem before the ending, ἐ-λύ-θη-ν. In the str. aor. pass. -η- replaces -θη-. The endings are the same. Strong aorist passives in the following list are: ἐ-γράφ-η-ν, -ἐ-στάλ-η-ν, ἐ-στράφ-η-ν, -ἐ-τρίβ-η-ν.

Below are given the present, aorist, and perfect indicative passive tenses of some of the verbs already listed. The imperfect passive may easily be obtained by prefixing the augment, and substituting -όμην for the -ομαι of the present. To obtain the future passive omit the augment and substitute the ending -σομαι for the -ν of the aorist passive. Thus: ἠγέρθην, aor. indic. pass. of ἐγείρω: ἐγερθήσομαι, fut. indic. pass. -ἐτρίβην, aor.

(str.) indic. pass. of -τρίβω: -τριβήσομαι, fut. indic. pass. The pluperfect passive has the ending -μην for the -μαι of the perfect, and the augment may be prefixed to the reduplicated stem.

In the following list some irregularities will be noticed, especially variations of the stem in the aor. and perf. pass. of some verbs. Too much attention need not be paid to these variations at this stage. They will become clearer later. They are included here in order that the student may begin to become familiar with the way in which the passive tenses are formed in some of the verbs in common use, and that he may be able to gain some practice in the formation of the passive in the exercises which follow.

A space left blank indicates that the part is not found in the N.T. A word in brackets also signifies that the part is not found in the N.T.; but it is given in order to help the student to form other tenses: e.g. ἐδιώχθην, the aor. pass. of διώκω, is not actually found in the N.T. but the form is needed to arrive at the fut. pass. (omit the augment, and substitute -σομαι for -ν: διωχθήσομαι *I shall be pursued*).

A hyphen in front of a word indicates that it is only found in the N.T.

	Pres. indic. pass.	*Aor. indic. pass.*	*Perf. indic. pass.*
ἁγιάζω *sanctify*	ἁγιάζομαι	ἡγιάσθην	ἡγίασμαι
ἄγω *lead*	ἄγομαι	ἤχθην	ἦγμαι
ἀκούω *hear*	ἀκούομαι	ἠκούσθην	
ἀλείφω *anoint*		-ἠλείφθην	
βάλλω *throw, put*	βάλλομαι	ἐβλήθην	βέβλημαι
βαπτίζω *baptize*	βαπτίζομαι	ἐβαπτίσθην	βεβάπτισμαι
βλέπω *look*	βλέπομαι		
γράφω *write*	γράφομαι	ἐγράφην	γέγραμμαι
διδάσκω *teach*		ἐδιδάχθην	
διώκω *pursue*	διώκομαι	(ἐδιώχθην)	δεδίωγμαι
ἐγείρω *rouse*	ἐγείρομαι	ἠγέρθην	ἐγήγερμαι
ἑρμηνεύω *interpret*	ἑρμηνεύομαι		
εὑρίσκω *find*	εὑρίσκομαι	εὑρέθην	
θύω *sacrifice*	θύομαι	ἐτύθην	τέθυμαι
κελεύω *bid*	κελεύομαι	ἐκελεύθην	κεκέλευμαι
κλείω *shut*		-ἐκλείσθην	κέκλεισμαι
λούω *wash*	λούομαι		λέλουμαι
πείθω *persuade*	πείθομαι	ἐπείσθην	πέπεισμαι
πέμπω *send*	πέμπομαι	-ἐπέμφθην	
πιστεύω *believe* (pass. *be entrusted with*)	πιστεύομαι	ἐπιστεύθην	πεπίστευμαι
-στέλλω *send*	στέλλομαι	-ἐστάλην	-ἔσταλμαι
στρέφω *turn*	στρέφομαι	ἐστράφην	ἔστραμμαι
τάσσω *arrange*	τάσσομαι	ἐτάχθην	τέταγμαι
-τρίβω *rub*		(-ἐτρίβην)	-τέτριμμαι

as a compound: e.g. -τρίβω. The simplex τρίβω is not in the N.T., but διατρίβω *rub hard*, *spend time*, and συντρίβω *break in pieces* are found.

The conjugation of the perf. and pluperf. indic. pass. of verbs whose stems end in a labial (e.g. γέγραμμαι, stem γραφ-), a guttural (e.g. δεδίωγμαι, stem διωκ-), or a dental (e.g. πέπεισμαι, stem πειθ-) shows peculiarities which the student will not need to know at present. They will be explained on pp. 126, 134, 145.

Agent and Instrument

"The soldier mounts the horse": the meaning of this sentence can be exactly expressed by turning the sentence round, making the object into the subject and the verb passive: "the horse is mounted by the soldier". "A stone kills the dog" can be similarly treated: "the dog is killed by a stone".

With a passive verb we frequently have occasion to express agent or instrument, as, for example, "by the soldier" and "by a stone" in the sentences above. The distinction between *agent* and *instrument* is that the former refers to living beings, while *instrument* refers to inanimate things.

To express agent Greek uses the preposition ὑπό followed by the genitive case of noun or pronoun: ὑπὸ τοῦ στρατιώτου *by the soldier*; ὑπὸ σοῦ *by you*. The final ο of ὑπό is elided before a vowel: ὑπ' αὐτοῦ *by him*. Before a rough breathing the ο is elided and the π is aspirated: ὑφ' ἡμῶν *by us*. ἀπό and διά, both with the genitive, may also be used to express agent: ἀπὸ τῶν ἀποστόλων *by the apostles* (Acts 4.36); διὰ τῶν μαθητῶν αὐτοῦ *by his disciples* (Matt. 11.2). But ὑπό is the usual word to express agency with a passive verb.

To express instrument the dative case is used without a preposition: λίθῳ *by a stone*, or, *with a stone*; λόγχαις *with spears*. In the New Testament, but not in classical Greek, the preposition ἐν may also be used with the dative case to express instrument, ἐν μαχαίρᾳ *with a sword*.

Vocabulary

ὥρα (1) *hour*
ληστής (1) *robber*
αἰγιαλός (2) *sea-shore*
ἀμνός (2) *lamb*
διάβολος (2) *accuser*, *Satan*, *the Devil*
κῆπος (2) *garden*
κωφός, ή, όν *dumb*, *deaf* (according to context)
λεπρός, ά, όν *leprous*. Masc. as noun: *leper*
πτωχός, ή, όν *poor*. Masc. as noun: *poor man*

ἐγείρω *arouse* (pass., *be aroused, arise*).
εὐαγγελίζω *bring good news, preach the gospel.* (But the verb is deponent in N.T.: see p. 86. Pass.: *have the gospel preached to one.*)
καθαρίζω *cleanse.*
πειράζω *prove, test, tempt*
πιστεύω *believe* (pass.: *be entrusted with*).

EXERCISE 25

Translate into English:

1. καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ. 2. ὁ Ἰησοῦς ἐγήγερται ἐκ νεκρῶν. 3. ὁ ἀνθρωποκτόνος εὐθὺς εἰς φυλακὴν βληθήσεται. 4. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος (genitive of πνεῦμα (3) *spirit*) καὶ ἐπειράσθη ὑπὸ τοῦ διαβόλου. 5. λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται. 6. οἱ δὲ μαθηταὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἀπεστάλησαν ἐκ τοῦ οἴκου.

EXERCISE 26

Translate into Greek:

1. They were being sanctified. 2. You (sing.) will be led. 3. It was heard. 4. You (plur.) have been put. 5. We were baptized. 6. They are being looked at. 7. It was written. 8. You (sing.) were taught. 9. I was being pursued. 10. They were aroused. 11. We shall be found. 12. It has been sacrificed. 13. You (sing.) were bidden. 14. It had been shut. 15. They are being washed. 16. We were persuaded. 17. You (plur.) are being sent. 18. He has been entrusted. 19. We were turned. 20. They will be broken in pieces.

EXERCISE 27

Translate into Greek:

1. Jesus was baptized by John in the Jordan. 2. They were gathered together in the house. 3. And immediately he arose from his bed. 4. Thou wilt be cast into prison. 5. The good tree is not cut down. 6. These stones will not be broken. 7. I have been pursued by robbers. 8. You, O disciples, were being sent to the villages. 9. The lamb was sacrificed in the temple. 10. The boats are being arranged on the sea-shore. 11. Thy brother was found. 12. Jesus was led from the garden.

Chapter 11

THIRD DECLENSION NOUNS

The student will find the third declension nouns more difficult to master than either the first or second declensions. Their variety seems bewildering. This is due to the great variety of the stems. There are, however, constant features in the endings. The gen. sing. always ends in ς (and in ος most frequently); the dat. sing. in ι; the nom., voc., and acc. plur. of masculine and feminine nouns end in ς (and in ες, ες, ας most frequently); and the dat. plur. in σι(ν). Neuter nouns of the 3rd decl., as of the 2nd, have voc. and acc. the same as the nom. both in sing. and plur.

Masc. and Fem. Third Declension Nouns with stems ending in Gutturals, Labials and Dentals

(The stem is to be found by striking off the -ος ending of the genitive singular.)

	Stem ending in Guttural κ	*Stem ending in Guttural* γ	*Stem ending in Labial* β	*Stem ending in Dental* δ
Stem	ὁ φύλαξ *guard* φυλακ-	ἡ σάλπιγξ *trumpet* σαλπιγγ-	ἡ φλέψ *vein* φλεβ-	ὁ, ἡ παῖς *boy, girl* παιδ-
Sing.				
N. V.	φύλαξ	σάλπιγξ	φλέψ	παῖς
A.	φύλακα	σάλπιγγα	φλέβα	παῖδα
G.	φύλακος	σάλπιγγος	φλεβός	παιδός
D.	φύλακι	σάλπιγγι	φλεβί	παιδί
Plur.				
N. V.	φύλακες	σάλπιγγες	φλέβες	παῖδες
A.	φύλακας	σάλπιγγας	φλέβας	παῖδας
G.	φυλάκων	σαλπίγγων	φλεβῶν	παίδων
D.	φύλαξι(ν)	σάλπιγξι(ν)	φλεψί(ν)	παισί(ν)

	Stem ending in Dental τ (1)	*Stem ending in Dental* τ (2)	*Stem ending in Dental* τ (3)
Stem	ὁ ἄρχων *ruler* ἀρχοντ-	ὁ ὀδούς *tooth* ὀδοντ-	ὁ ἱμάς *strap* ἱμαντ-
Sing.			
N. V.	ἄρχων	ὀδούς	ἱμάς
A.	ἄρχοντα	ὀδόντα	ἱμάντα
G.	ἄρχοντος	ὀδόντος	ἱμάντος
D.	ἄρχοντι	ὀδόντι	ἱμάντι
Plur.			
N. V.	ἄρχοντες	ὀδόντες	ἱμάντες
A.	ἄρχοντας	ὀδόντας	ἱμάντας
G.	ἀρχόντων	ὀδόντων	ἱμάντων
D.	ἄρχουσι(ν)	ὀδοῦσι(ν)	ἱμᾶσι(ν)

NOTICE: 1. In all the above nouns the vocative, sing. and plur., is the same as the nominative.

2. The dat. plur. is obtained by adding -σι (-σιν before vowels) to the stem. Notice the effect when -σι is added to a guttural (φύλακ-σι becomes φύλαξι: σάλπιγγ-σι becomes σάλπιγξι); and when added to a labial (φλεβ-σί becomes φλεψί). When -σι is added to a dental, the dental is dropped. Thus παιδ-σί becomes παισί. When it is added to a stem ending in ντ, the dental τ drops out. But Greek is averse from a σ following ν, and the ν is also dropped. But by way of compensation the preceding vowel is lengthened. The stages are these:

ὀδόντ-σι, ὀδόνσι, ὀδόσι, ὀδοῦσι.
ἱμάντ-σι, ἱμάνσι, ἱμάσι, ἱμᾶσι.

3. As a general guide at this stage we may set down the following scheme of endings for third declension masc. and fem. nouns.

Sing.	N. V.	various	*Plur.*	N. V.	-ες
	A.	-α		A.	-ας
	G.	-ος		G.	-ων
	D.	-ι		D.	-σι(ν)

Variations from this scheme will be noted as we come across them.

SIMILARLY DECLINED N.T. NOUNS

	Nom.	*English*	*Gen.*
Like φύλαξ	ἡ γυνή (*but voc.* γύναι)	*woman, wife*	γυναικός
	ὁ κῆρυξ	*herald*	κήρυκος
	ἡ σάρξ	*flesh*	σαρκός
	ὁ φοῖνιξ	*date-palm*	φοίνικος
Like σάλπιγξ	ἡ μάστιξ	*scourge, plague*	μάστιγος
Like φλέψ	ὁ Ἄραψ	*Arab*	Ἄραβος
Like παῖς	ἡ ἐλπίς	*hope*	ἐλπίδος
	ἡ λαμπάς	*torch*	λαμπάδος
	ἡ πατρίς	*native place*	πατρίδος
	ὁ πούς	*foot*	ποδός
	ἡ σφραγίς	*seal*	σφραγῖδος
Like ἄρχων	ὁ γέρων	*old man*	γέροντος

No other nouns in the N.T. are declined like ὀδούς and ἱμάς.

QUESTIONS

The Greek question mark is like the English semi-colon ;. Placed at the end of the sentence it indicates that the sentence is interrogative. Greek requires no change in the order of words in an interrogative sentence.

ὁ Κύριος τοὺς ἀποστόλους πέμπει *the Lord sends the apostles.*
ὁ Κύριος τοὺς ἀποστόλους πέμπει; *does the Lord send the apostles?*
ἀγαθός ἐστιν *he is good.*
ἀγαθός ἐστιν; *is he good?*

Many questions are, as in English, introduced by interrogative words, either pronouns (e.g. who? what?) or adverbs (e.g. when? how? where?).

THE INTERROGATIVE PRONOUN, τίς *who?* τί *what?* (See next page)

τίς τοῦτο λέγει; *who says this?*
τίνα πέμψει; *whom will he send?*
τί ἐστι τοῦτο; *what is this?*
τίνος ἐστιν ἡ μάχαιρα; *whose is the sword?*

	Masc. and Fem.	*Neut.*
Sing. N.	τίς *who?*	τί *what?*
A.	τίνα *whom?*	τί *what?*
G.	τίνος {*of whom?* / *whose?*}	τίνος *of what?*
D.	τίνι *to whom?*	τίνι *to what?*
Plur. N.	τίνες *who?*	τίνα *what things?*
A.	τίνας *whom?*	τίνα *what things?*
G.	τίνων {*of whom?* / *whose?*}	τίνων *of what things?*
D.	τίσι(ν) *to whom?*	τίσι(ν) *to what things?*

τίς may also be used adjectivally:

τίς γέρων τοῦτο λέγει; *what old man says this?*
τίνα κήρυκα πέμψει; *which herald will he send?*
τίνος πατρίδος ἐστιν; *of what native land is he?*

The most frequent interrogative adverbs are:

ποῦ; *where?*
πότε; *when?*
πῶς; *how?*

ποῦ ἐστιν ἐκεῖνος; *where is he?* (John 7.11).
πότε οὖν ταῦτα ἔσται; *when therefore shall these things be?* (Luke 21.7).
πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; *how shall his kingdom stand?* (Luke 11.18).

σταθήσεται is the 3rd pers. sing. fut. indic. pass. of ἵστημι. See p. 220.

When a question contains a negative careful attention must be paid as to whether the negative used is οὐ or μή.

οὐ introduces a question which expects the answer "Yes".
μή introduces a question which expects the answer "No", or else is very hesitant.

In English this distinction is made by a difference in phraseology. A question like "You will post this letter for me, won't you?" expects the answer "Yes". But "You won't forget me, will you?" expects the answer "No".

In such sentences in Greek a strengthened form of the negative is often used, οὐχί for οὐ, μήτι for μή.

Examples

οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; *do not even the publicans the same?* (Matt. 5.46).

οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας; *are there not twelve hours in the day?* (John 11.9).

οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; *are not ye of much more value than they?* (Matt. 6.26).

μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον . . .; *doth our law judge the man . . .?* (John 7.51).

μήτι ἐγώ εἰμι, Κύριε; *Is it I, Lord?* (Literally, "am I (the one), Lord?") (Matt. 26.22).

μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; *can the blind lead the blind?* (Luke 6.39).

Most of these sentences can be translated into English in other ways: e.g. the last might well be translated "the blind cannot lead the blind, can they?"

Notice that the question may actually receive an answer different from that expected. But this does not affect the use of οὐ and μή, which is determined solely by the answer which is *expected*.

Vocabulary

δοκός, ἡ (2) (N.B. fem.) *beam* (of wood)
νόμος (2) *law*
οὐρανός (2) *heaven*
ὀφθαλμός (2) *eye*
Πειλᾶτος (2) *Pilate*
ἀκρίς, -ίδος, ἡ (3) *locust*
τί; (acc. sing. neut. of τίς;) *why?*
Ἰουδαῖος, -α, -ον *Jewish*. Masc. as noun: *a Jew*
πρός (preposition) with acc., *to, towards, at*
κρίνω *judge*. Aor. indic. pass.: ἐκρίθην (for other tenses see p. 185).
ἀποκρίνομαι *answer*. (This is the passive of κρίνω compounded with ἀπό: aor. indic., ἀπεκρίθη.)
προσπίπτω *fall down at* (compound of πίπτω).

EXERCISE 28

Translate into English:

1. οἱ δὲ γέροντες ἤσθιον ἀκρίδας ἐν τῇ ἐρήμῳ. 2. τίς τὸν ἱμάντα τοῦ ὑποδήματός σου ἔλυσεν; [gen. of τὸ ὑπόδημα *sandal*]. 3. ἡ δὲ

γυνὴ προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. 4. ὁ δὲ ἀπεκρίθη καὶ εἶπεν αὐτῇ, Τὴν μάστιγά σου θεραπεύσω. 5. τίνι ταῦτα εἶπον; οὐχὶ σοί; 6. ἐν τῷ οὐρανῷ οὖν τίνος τῶν ἀδελφῶν ἔσται γυνή;

EXERCISE 29

Translate into Greek:

1. Of the woman. 2. For the boys. 3. For the girls. 4. With hope. 5. To my native place. 6. Of the feet. 7. With a seal. 8. With straps. 9. According to the flesh. 10. For the old men. 11. The heralds. 12. Above the palm-trees. 13. With the rulers. 14. Under the feet. 15. Concerning the Arabs. 16. Of a torch. 17. According to my hopes. 18. With scourges. 19. The old man's veins. 20. With the trumpets of the heralds.

EXERCISE 30

Translate into Greek:

1. The old man has no teeth in his head. 2. Why do you not see the beam in your eye? 3. Is not this the law and the prophets? 4. Art thou then the Son of God? 5. How does this man open the eyes of the blind? 6. Lord, dost thou wash my feet? 7. Pilate answered, Am I a Jew? 8. Does a good tree bear bad fruit? 9. Where were the heralds found? 10. How do they put the straps under the boats? 11. When did the Arabs flee to their native land? 12. The publicans and sinners will not be in the kingdom of heaven, will they?

Chapter 12

RELATIVE CLAUSES

Up to this point we have been dealing mostly with simple sentences, having only one subject and one verb. But an examination of almost any page of English prose will show that sentences are very frequently more complicated than this, and that they often contain two or more subjects and verbs. Two sentences may be joined together into one, for instance, by a conjunction: e.g. "I went this way, and he went the other": "You say so, but I do not agree". Such sentences are called Compound Sentences. They cause little difficulty.

But frequently the connection between clauses is much more intimate than that provided by a mere conjunction. In the sentence "I wrote to you so that you might know the facts" the connection between the two clauses "I wrote to you" and "you might know the facts" is one of purpose. In the sentence "I shall wait until you come" the connection between the two clauses "I shall wait" and "you come" is one of time. In the sentence "This is the house that Jack built" the connection between the two clauses "This is the house" and "Jack built" is one of relation. The word *that* relates the house which Jack built to the one pointed out by the word *this*. The pronoun *that* is therefore called a *relative pronoun*, and the clause introduced by it a *relative clause*. These three types of sentence are known as Complex Sentences. For the moment we shall only deal with the last type mentioned above, the type which contains a relative clause. Purpose and temporal clauses, as well as others, such as conditional, causal, and consecutive (or result) clauses, will be described later.

One or two more examples in English will help to make the principle of relative clauses clearer:

"The money which you lent me was a great help". Here the main clause is "The money was a great help", and the relative clause is "which you lent me".

"The men who came soon finished the work". The main clause is "The men soon finished the work" and the relative clause "who came".

"The man whom I pointed out ran away". The main clause is "The man ran away" and the relative clause "whom I pointed out".

In English the word *that* is frequently used as the relative pronoun for

which, and even for *who* and *whom*: "The money that you lent me", "The men that came", "The man that I pointed out". Note also that in English the relative pronoun, when it is the object of the relative clause, is sometimes omitted altogether: "The money you lent me was a great help", "The man I pointed out ran away". It must not be omitted in Greek.

Care must be taken not to confuse the relative pronoun *who*, *which*, with the interrogative pronoun. In the above examples the words *who*, *whom*, and *which* do not imply any question.

The Relative Pronoun ὅς, ἥ, ὅ

	Masculine	*Feminine*	*Neuter*
Sing. N.	ὅς *who, that*	ἥ *who, that*	ὅ *which, that*
A.	ὅν *whom, that*	ἥν *whom, that*	ὅ *which, that*
G.	οὗ *whose, of whom*	ἧς *whose, of whom*	οὗ *of which*
D.	ᾧ *to whom*	ᾗ *to whom*	ᾧ *to which*
Plur. N.	οἵ	αἵ	ἅ
A.	οὕς	ἅς	ἅ
G.	ὧν	ὧν	ὧν
D.	οἷς	αἷς	οἷς

Notice: 1. The declension of the relative pronoun follows the endings of the masc. and neut. of the 2nd decl. and the fem. of the 1st, with the exception of the nom. and acc. sing. of the neut. which have no final ν.

2. The accentuation is of great importance in the relative pronoun. The accents must be learned in order to avoid confusion with certain cases of the definite article. Compare ὁ (nom. masc. sing. of the article) and ὅ; ἡ and ἥ; οἱ and οἵ.

The Use of the Relative Pronoun

The relative pronoun is so called because it relates to a noun or pronoun in another clause of the sentence. This noun or pronoun is called the antecedent, and the clause in which it stands (which is often the main clause of the sentence) is called the antecedent clause. It is called antecedent because it is logically prior to the relative. It may not in fact be *written* first. The clause in which the relative pronoun stands is called the relative clause.

The relative pronoun naturally must agree with the antecedent to which it refers in number and gender. It is also of the same person as its antecedent. Thus in "I who speak am he", *who* is of the 1st pers. In "he who speaks is he", *who* is 3rd pers. But the *case* of the relative pronoun is determined by the way in which it is used in the relative clause. If the relative pronoun stands as subject in the relative clause it will be nominative. If it stands as the direct object of the verb of the relative clause it will be accusative; if as the indirect object it will be dative; and it may be genitive (cf. the use of the English *whose*). A few examples will make all this plain:

> Ῥαββεί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ἴδε οὗτος βαπτίζει (John 3.26) *Rabbi, he that was with thee beyond Jordan, behold the same* (lit. "this man") *baptizeth.*

Here ὅς introduces the relative clause. Its antecedent is οὗτος. (Note that the antecedent may actually be written later than the relative pronoun.) ὅς is singular and masculine because οὗτος is sing. and masc. It is also 3rd pers. Hence ἦν, 3rd pers. imperf. indic. ὅς is nominative not because οὗτος is nominative, but because it is the subject of the relative clause.

> καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς (Matt. 2.9) *and lo, the star, which they saw in the east, went before them.*

Here ὅν is singular and masculine because its antecedent ἀστήρ is singular and masculine. It is accusative because it is the object of the verb εἶδον.

> Σάρρα ὑπήκουσεν τῷ Ἀβραάμ . . . ἧς ἐγενήθητέ[1] τέκνα (1 Pet. 3.6) *Sarah, whose children ye are, obeyed Abraham.*

Here ἧς is singular and feminine because its antecedent Σάρρα is singular and feminine. It is genitive as denoting possession.

> τὸ σπέρμα, ᾧ ἐπήγγελται[2] . . . (Gal. 3.19) *the seed, to whom the promise hath been made . . .*

Here ᾧ is singular and neuter because its antecedent σπέρμα is singular and neuter. It is dative, being the indirect object of the verb ἐπήγγελται.

The relative pronoun may be linked to its antecedent by means of a

[1] ἐγενήθητε, 2nd pers. plur. aor. indic. of γίνομαι *become, come to be.*
[2] ἐπήγγελται, lit.: *it hath been promised.* 3rd pers. sing. perf. indic. pass. of ἐπαγγέλλω *promise.*

preposition, as in the English "the ship, in which they sailed, was the largest in the world". Here the case of the relative pronoun in Greek is determined by the preposition. Note the following examples:

τίς δέ ἐστιν οὗτος, περὶ οὗ ἀκούω τοιαῦτα; (Luke 9.9) *but who is this, about whom I hear such things?*

οὗ is genitive as being governed by the preposition περί which here requires the genitive.

τινὲς[1] δὲ ἄνδρες . . . ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγείτης καὶ . . . Δάμαρις (Acts 17.34) *but certain men . . . believed, among whom also* (was) *Dionysius the Areopagite and . . . Damaris.*

οἷς is dative as being governed by the preposition ἐν which requires the dative.

THE ARTICLE WITH PREPOSITIONAL PHRASES

The definite article in Greek is used with greater elasticity than the English definite article. For example it may be used with a prepositional phrase which thus becomes the equivalent of an adjective:

αἱ γυναῖκες αἱ ἐν τῇ οἰκίᾳ *the women in the house* (literally, "the women the (ones) in the house"). Here ἐν τῇ οἰκίᾳ is treated as an adjective qualifying γυναῖκες.

The article with such a prepositional phrase may often be translated by a relative clause: "the women who were in the house". So also:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς (Matt. 6.9), *our Father, who art in heaven* (literally, "the (Father) in heaven").
τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (Eph. 1.15) *the love which* (ye show) *towards all the saints.*
τὰ πρὸς τὸν Θεόν (Heb. 2.17) *things which concern God.* (R.V. "things pertaining to God".)
οἱ περὶ αὐτόν (Mark 4.10) *they that were about him.*
οἱ παρὰ τὴν ὁδόν (Mark 4.15) *they by the wayside.*

For the use of the article with the participle to which also it can give adjectival force, see p. 163f.
For further uses of the article, see also p. 171f.

[1] τινές, nom. masc. plur. of the indefinite pronoun (here an adjective) τις *certain* (see p. 130).

THE MIDDLE VOICE

The Greek active and passive voices have their counterparts in English, but the middle voice has none. Historically the middle voice is prior to the passive which is a development from it. The middle indicates that the action described is in some way of advantage or significance to the subject. For example νίπτω means "I wash": νίπτω σε *I am washing you*. But in νίπτομαι τὸ πρόσωπον *I am washing my face*, the middle is rightly used, for the action is one which especially concerns the subject.

The middle is not only used to express the idea of an action which is in some way of special advantage to the subject. It also expresses the idea of having a thing done for oneself: e.g.

> πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ (1 Cor. 10.2) *they all submitted to baptism unto Moses in the cloud and in the sea.*

The middle is also used to describe an action which takes place within the subject and does not pass beyond to any external object. An example of this is the following use of the fut. indic. mid. of βουλεύω *I take counsel.*

> βουλεύσεται (Luke 14.31) *he will take counsel with himself*, i.e. *he will consider.*

The student must note carefully that the middle voice is not a reflexive. The middle λύεται does not mean "he looses himself". That would require λύει and the reflexive pronoun ἑαυτόν. λύεται means "he looses for himself", i.e. in a way which is of advantage or special significance to himself. In many cases the Greek middle has to be translated into English as though it were an active, but nearly always the student will be able to discern the reason for the Greek use of the middle rather than the active voice.

The greater number of instances of the middle voice in the New Testament, however, is provided by the deponent verbs, which will be described in the next section.

The forms for the middle voice are the same as for the passive in the present, imperfect, perfect and pluperfect tenses. This is true not only of the indicative mood, but of all moods. It is usually a simple matter to decide from the context whether the middle or passive is intended. The future and aorist middle have special forms.

THE MIDDLE VOICE OF λύω (INDICATIVE MOOD)[1]

Present λύομαι, etc., *I loose for myself.*
Imperfect ἐλυόμην, etc., *I was loosing for myself.*
Future λύσομαι, λύσῃ, λύσεται, etc., *I shall loose for myself.*
1st aorist

	Singular	*Plural*
1.	ἐλυσάμην *I loosed for myself*	ἐλυσάμεθα
2.	ἐλύσω	ἐλύσασθε
3.	ἐλύσατο	ἐλύσαντο

Perfect λέλυμαι, etc., *I have loosed for myself.*
Pluperfect (ἐ)λελύμην, etc., *I had loosed for myself.*

STRONG AORIST

Verbs which have a strong instead of a weak aorist active also have a strong aorist middle: e.g.

STRONG AORIST INDICATIVE MIDDLE OF βάλλω

	Singular	*Plural*
1.	ἐβαλόμην *I put (threw) for myself*	ἐβαλόμεθα
2.	ἐβάλου	ἐβάλεσθε
3.	ἐβάλετο	ἐβάλοντο

The endings of the strong aorist indicative middle are the same as for the imperfect indicative middle, but are added to the augmented *verb stem* (whereas those of the imperfect are added to the *present stem* which is a lengthened form of the verb stem, ἐβαλλόμην *I was throwing for myself*).

DEPONENT VERBS

Certain verbs are deponent. This term comes from the Latin *depono*, "lay aside". They appear to have laid aside and lost the active voice.

[1] The full paradigm of λύω on pp. 294–8 should be studied in order that the relation of the middle to the active and passive may be seen.

The middle voice (and in some cases the passive) is given an active meaning.

Some Common Deponent Verbs

Verb	*Aorist*	
ἅπτομαι *touch*	ἡψάμην	The active ἅπτω means "kindle" (fire or light).
ἄρχομαι *begin*	ἠρξάμην	The active ἄρχω means "rule".
γεύομαι *taste*	ἐγευσάμην	
γίνομαι *become*	ἐγενόμην (strong)	Note verb stem γεν-.
δέχομαι *receive*	ἐδεξάμην	
ἐργάζομαι *work*	ἠργασάμην	
εὐαγγελίζομαι *preach the gospel*	εὐηγγελισάμην	Note the position of augment since the verb is a compound, εὐ-αγγ.
εὔχομαι *pray*	εὐξάμην	The compound προσεύχομαι is more frequent.
πορεύομαι *go, come, journey*	ἐπορευσάμην or ἐπορεύθην	
πυνθάνομαι *ascertain*	ἐπυθόμην (strong)	Note verb stem πυθ-.
χαρίζομαι *grant, forgive*	ἐχαρισάμην	
ψεύδομαι *deceive, lie*	ἐψευσάμην	

It will be noticed that many of these deponent verbs describe actions or states which are closely personal, so that the sense of the middle voice is really retained; e.g. the verbs which describe perception, ἅπτομαι, γεύομαι.

A few deponents have a passive instead of a middle form in the aorist.

ἀπο-κρίνομαι *answer*: aor. -ἐκρίθην. The classical aorist in the middle form is occasionally found in the N.T. -ἐκρινάμην.

βούλομαι *wish*: aor. ἐβουλήθην.

Some verbs are deponent in certain tenses but not in others; e.g. the very common ἔρχομαι *I come*. The imperf. indic. (not very frequently found) is ἠρχόμην. The other tenses are supplied from other stems:

Future	ἐλεύσομαι *I shall come*	(middle in form).
Strong aorist	ἦλθον *I came*	(active in form).
Perfect	ἐλήλυθα *I have come*	(active in form).

A number of verbs which are active in form in the present tense have a future tense which is deponent. Amongst the commonest are:

-βαίνω *go*;	future:	-βήσομαι (only found as a compound).
γινώσκω *perceive, understand*;	,,	γνώσομαι.
λαμβάνω *take*;	,,	λήμψομαι.
τίκτω *bring forth*;	,,	τέξομαι.
φεύγω *flee*;	,,	φεύξομαι.

Vocabulary

Μαριάμ, Μαρία, *Mary*

ἀναγινώσκω (compound of γινώσκω) *read*

ἀπέρχομαι (compound of ἔρχομαι) *go away, depart*

ἀποκρίνομαι *answer*: takes dat. of person answered (indirect object)

ἐξέρχομαι (compound of ἔρχομαι) *go out, come out*

κατασκευάζω *prepare*

χαρίζομαι *forgive*: takes dat. of person forgiven (indirect object); acc. of the thing forgiven

EXERCISE 31

Translate into English:

1. ἀποστέλλω τὸν ἄγγελόν μου ὃς κατασκευάσει τὴν ὁδόν σου. 2. ὁ Χριστὸς ἔρχεται ᾧ ὑπακούσομεν. 3. οὗτός ἐστιν ὁ κύριος οὗ τοὺς πόδας οἱ δοῦλοι ἔλουσαν. 4. ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. 5. καὶ πρωῒ ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. 6. ἡ δὲ τέξεται υἱὸν ὃν οἱ ἄνθρωποι οὐ δέξονται.

EXERCISE 32

Translate into Greek:

1. You begin. 2. We shall pray. 3. He ascertained. 4. You (sing.) lie. 5. They tasted. 6. We touch. 7. They were preaching the gospel. 8. You (plur.) become. 9. We were working. 10. You (sing.) received. 11. I anoint my head. 12. He had himself sacrificed. 13. They were considering. 14. He put forward for himself. 15. We journeyed. 16. You (sing.) forgave. 17. He answered. 18. You (plur.) will take. 19. We shall flee. 20. I have arranged for myself.

EXERCISE 33

Translate into Greek:

1. We work the works of God. 2. Peter answered him, Lord, to whom shall we go? 3. The sheep will flee from him because they perceive not his voice. 4. Now shall the ruler of this world be cast out. 5. The hour cometh in which the Son will receive glory. 6. What do you wish? Shall I release Jesus? 7. We shall receive the apostles who preach the gospel. 8. Mary will bring forth a son who will be God with us. 9. He forgave us the sins about which we prayed. 10. The man whose sheep he had loosed was working in the fields. 11. The book which you are reading was written by a holy prophet. 12. Which spear did you put in the place which I found? 13. The woman whom he answered does not understand his words. 14. We hear what you say, but you deceived us.

Chapter 13

THE IMPERATIVE MOOD

Up to this point we have dealt only with the indicative mood of the verb, which is used to express statements, and to ask direct questions. The imperative mood is used to express commands.

The imperative mood has the present, aorist and perfect tenses. The perfect imperative active, however, is not found at all in the New Testament, and the perfect imperative passive is only found once (in Mark 4.39; πεφίμωσο *be silent*). We can, therefore, safely omit it in this book.

The distinction between the present and the aorist imperatives is not one of time. All imperatives must refer to future time, since an order by its very nature refers to a time subsequent to the giving of the order. The distinction is rather between the kinds of action described, the present imperative denoting an action which is to be prolonged or repeated, and the aorist imperative an action which is to be performed once only. This distinction cannot always be expressed neatly in English, and it is often sufficient to translate either a present or an aorist imperative by a simple word of command.

The imperative has no first person. The nearest approach to a command in the first person is the cohortative "let me do it", "let us do it". The Greek translation for such expressions will be given on page 214.

Notice that the aorist imperative has no augment. The augment is the sign of past time, and as we have said above an imperative can only refer to future time.

The Imperatives of λύω

Active Voice

Present

	Singular	*Plural*
2	λῦε *loose* (thou)[1]	λύετε *loose* (ye)
3	λυέτω *let him loose*	λυέτωσαν *let them loose*

[1] Or, more strictly, "keep on loosing", "let him keep on loosing", etc.

Aorist

	Singular	*Plural*
2	λῦσον *loose* (thou)	λύσατε *loose* (ye)
3	λυσάτω *let him loose*	λυσάτωσαν *let them loose*

Middle Voice

Present

	Singular	*Plural*
2	λύου *loose* (thou) *for thyself*[1]	λύεσθε *loose* (ye) *for yourselves*
3	λυέσθω *let him loose for himself*	λυέσθωσαν *let them loose for themselves*

Aorist

	Singular	*Plural*
2	λῦσαι *loose* (thou) *for thyself*	λύσασθε
3	λυσάσθω etc.	λυσάσθωσαν

Passive Voice

Present

	Singular	*Plural*
2	λύου *be thou loosed*	λύεσθε *be ye loosed*
3	λυέσθω *let him be loosed*	λυέσθωσαν *let them be loosed*

N.B. The pres. imper. pass. in Greek is the same as the pres. imper. mid.

[1] Or, more strictly, "keep on loosing for thyself", etc.

It is difficult to bring out in English the sense of continuance without cumbrous language; "continue thou to be loosed".

1st Aorist

	Singular	Plural
2	λύθητι *be thou loosed*	λύθητε
3	λυθήτω etc.	λυθήτωσαν

Strong Aorist Imperatives

Verbs having a strong aorist indicative active form their imperative active and middle from the strong aorist stem (the unaugmented verb stem), to which are added endings as for the present imperative. Thus βάλλω *I throw, put*; aor. indic. ἔβαλον; verb stem βαλ-.

Strong aor. imper. act.

	Singular	Plural
2	βάλε	βάλετε
3	βαλέτω	βαλέτωσαν

(Compare the pres. imper. act., βάλλε, βαλλέτω, etc.)

Strong aor. imper. mid.

	Singular	Plural
2	βαλοῦ	βάλεσθε
3	βαλέσθω	βαλέσθωσαν

(Compare the pres. imper. mid., βαλλοῦ, βαλλέσθω, etc.)

Verbs having a strong aorist indicative passive form their imperative passive from the stem of the strong aor. pass. to which are added the endings as for the wk. aor. pass., -θι, -τω, -τε, -τωσαν.

Thus: ἀλλάσσω *change* (found usually as a compound) has a str. aor. indic. pass. ἠλλάγην:

Strong aor. imper. pass.

	Singular	*Plural*
2	ἀλλάγηθι	ἀλλάγητε
3	ἀλλαγήτω	ἀλλαγήτωσαν

Note: The -θι of the 2nd pers. sing. is the proper ending. The -τι which is found in the wk. aor. imper. pass. is written for -θι since Greek avoids a repeated θ: λύθητι for λύθηθι.

The imperatives of many other verbs can be found by following the above models; e.g.:

λαμβάνω *take* (str. aor. ἔλαβον).

Pres. imper. act. 2nd pers. sing.: λάμβανε.
Str. aor. imper. act. 2nd pers. sing.: λαβέ (for accent see p. 275).

διώκω *pursue*.

Wk. aor. imper. act. 2nd pers. sing.: δίωξον.
Wk. aor. imper. pass. 2nd pers. sing.: διώχθητι.

The Imperative of εἰμί *I am*

The imperative of εἰμί *I am*, is as follows:

	Singular	*Plural*
2	ἴσθι *be* (thou)	ἔστε *be* (ye)
3	ἔστω *let him* or ἤτω (her, it) *be*	ἔστωσαν *let them be*

The Aorist Imperatives of -βαίνω and γινώσκω

-βαίνω and γινώσκω have unthematic strong aorists (see pp. 192–4), -ἔβην, -ἔβης, etc., and ἔγνων, ἔγνως, etc.

The aorist imperatives are:

	Singular	Plural
2	-βηθι or -βα	-βατε
3	-βάτω	-βάτωσαν

	Singular	Plural
2	γνῶθι	γνῶτε
3	γνώτω	γνώτωσαν

Examples of the Use of the Imperative

λέγει αὐτοῖς, Ἔρχεσθε (John 1.39) *He saith unto them, Come.*
γεμίσατε τὰς ὑδρίας (John 2.7) *fill the waterpots.*

(γεμίζω *fill*: aor. indic. act. ἐγέμισα. The aor. imper. is used, since the action is to be performed once only.)

νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε (Matt. 10.8) *raise the dead, cleanse the lepers, cast out devils.*

(Here present imperatives are used since the actions are to be repeated.)

The difference in meaning between the present and aorist imperatives is well illustrated by St Matthew's and St Luke's versions of the petition for bread in the Lord's Prayer:

St Matthew (6.11) has: τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον *give us this day our daily bread.*

δός is aorist imperative of δίδωμι *give* (see p. 241), the aorist being used since the verb refers to a single act of giving "this day".

St Luke (11.3) has τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν *give us day by day our daily bread.*

δίδου is the present imperative, used since the verb refers to repeated acts of giving "day by day".

φυτεύθητι ἐν τῇ θαλάσσῃ (Luke 17.6) *be thou planted in the sea.*
διαλλάγηθι τῷ ἀδελφῷ σου (Matt. 5.24) *be reconciled to thy brother.*
(2nd pers. sing. str. aor. imper. pass. of διαλλάσσω.)

Prohibitions or Negative Commands

The negative μή is used with the imperative.

μὴ κρίνετε (Matt. 7.1) *judge not.*
μὴ κωλύετε αὐτά (Luke 18.16) *forbid them not.* (κωλύω literally means "prevent".)

Prohibitions are also frequently expressed by μή and the aorist subjunctive, but this construction will be explained later, p. 215.

THIRD DECLENSION NOUNS—*continued*

Nouns with stems ending in the nasal ν

There are two types: (*a*) those which have strong flexion, which is a marked variation in the vowel of the stem as the noun declines, and (*b*) those with no such variation in the stem.

(*a*)

	ὁ ποιμήν *shepherd* stem ποιμεν-	ὁ ἡγεμών *leader* stem ἡγεμον-
Sing. N., V.	ποιμήν	ἡγεμών
A.	ποιμένα	ἡγεμόνα
G.	ποιμένος	ἡγεμόνος
D.	ποιμένι	ἡγεμόνι
Plu. N., V.	ποιμένες	ἡγεμόνες
A.	ποιμένας	ἡγεμόνας
G.	ποιμένων	ἡγεμόνων
D.	ποιμέσι(ν)	ἡγεμόσι(ν)

Strong flexion is shown by the variation in the length of the vowel of the stem; η, ε and ω, ο.

Declined liked ποιμήν is ὁ λιμήν, λιμένος *harbour.*
Declined like ἡγεμών are ὁ βραχίων, βραχίονος *arm.*
ὁ γείτων, γείτονος *neighbour.*
ἡ εἰκών, εἰκόνος *image.*
ὁ κύων, κυνός *dog* (notice that the stem is κυν-).
ἡ χιών, χιόνος *snow.*

(*b*)

	ὁ Ἕλλην *Greek* stem Ἑλλην-	ὁ αἰών *age* stem αἰων-
Sing. N., V.	Ἕλλην	αἰών
A.	Ἕλληνα	αἰῶνα
G.	Ἕλληνος	αἰῶνος
D.	Ἕλληνι	αἰῶνι
Plur. N., V.	Ἕλληνες	αἰῶνες
A.	Ἕλληνας	αἰῶνας
G.	Ἑλλήνων	αἰώνων
D.	Ἕλλησι(ν)	αἰῶσι(ν)

Note the dat. plur. of these nouns. Where the consonants ν and σ are brought together in inflexion, the ν may be dropped. Usually compensation takes place in the lengthening of the previous vowel if it is short, but this does not occur in the dat. plur. of 3rd decl. nouns of strong flexion (see above). Thus we have dat. plur. ποιμέσι and ἡγεμόσι instead of the expected ποιμῆσι and ἡγεμῶσι.

Declined like Ἕλλην is ὁ μήν, μηνός *month*.

Declined like αἰών are ὁ ἀμπελών, ἀμπελῶνος *vineyard*.
ὁ χειμών, χειμῶνος *winter*.
ὁ χιτών, χιτῶνος *tunic*.

Nouns with stems ending in the liquid ρ

Again there are two types: (*a*) those with strong flexion, and (*b*) those with none, or with partial strong flexion.

(*a*)

	ὁ πατήρ *father* stem πατερ-	ὁ ἀνήρ *man* stem ἀνερ-
Sing. N.	πατήρ	ἀνήρ
V.	πάτερ	ἄνερ
A.	πατέρα	ἄνδρα
G.	πατρός	ἀνδρός
D.	πατρί	ἀνδρί
Plur. N., V.	πατέρες	ἄνδρες
A.	πατέρας	ἄνδρας
G.	πατέρων	ἀνδρῶν
D.	πατράσι(ν)	ἀνδράσι(ν)

Strong flexion is shown by the variation in the length of the vowel of the stem, η, ε. It disappears altogether in gen. and dat. sing.

NOTICE: 1. The δ introduced into the flexion of ἀνήρ is simply a helping consonant to facilitate pronunciation. Cf. French *tendre* from Lat. *tener*.

2. The -ασι of the dat. plur. is a survival of a primitive form.

Declined like πατήρ are ἡ γαστήρ, γαστρός *belly, womb.*
ἡ θυγάτηρ, θυγατρός *daughter.*
ἡ μητήρ, μητρός *mother.*

No other nouns are declined like ἀνήρ.

(*b*)	ὁ ῥήτωρ *orator* stem ῥητορ- (partial strong flexion)	ὁ σωτήρ *saviour* stem σωτηρ-	ἡ χείρ *hand* stem χειρ-	ὁ μάρτυς *witness* stem μαρτυρ-
Sing. N.	ῥήτωρ	σωτήρ	χείρ	μάρτυς
A.	ῥήτορα	σωτῆρα	χεῖρα	μάρτυρα
G.	ῥήτορος	σωτῆρος	χειρός	μάρτυρος
D.	ῥήτορι	σωτῆρι	χειρί	μάρτυρι
Plur. N.	ῥήτορες	σωτῆρες	χεῖρες	μάρτυρες
A.	ῥήτορας	σωτῆρας	χεῖρας	μάρτυρας
G.	ῥητόρων	σωτήρων	χειρῶν	μαρτύρων
D.	ῥήτορσι(ν)	σωτῆρσι(ν)	χερσί(ν)	μάρτυσι(ν)

Notice especially the dat. plur. χερσί(ν) and the nom. sing. μάρτυς not μάρτυρ).

Declined like ῥήτωρ is ὁ ἀλέκτωρ, ἀλέκτορος *cock.*
Declined like σωτήρ is ὁ νιπτήρ, νιπτῆρος *basin.*

ὁ ἀήρ, ἀέρος, *air*, and ὁ ἀστήρ, ἀστέρος *star*, have closer affinities with ῥήτωρ than with σωτήρ, on account of the partial strong flexion. The expected dat. plur. is not, however, found in the N.T. Instead, ἄστροις from τὸ ἄστρον, also meaning *star*, is used.

No other nouns declined like χείρ and μάρτυς are found in the N.T.

Vocabulary

ἐπιστολή, ῆς (1) *letter*
νεφέλη (1) *cloud*
παραβολή, ῆς (1) *parable*
ῥύμη (1) *lane*
συκῆ, ῆς (1) *fig-tree*
πλατεῖα (1) *street*

ὑποκριτής, οῦ (1) *hypocrite*
Αἴγυπτος, ἡ (2) *Egypt*
πῶλος (2) *colt*
ταμεῖον (2) *inner chamber*
Ἰσραήλ, ὁ (indeclinable) *Israel*
αἴρω (aor. act., ἦρα; aor. pass., ἤρθην) *raise*
εἰσέρχομαι (compound of ἔρχομαι) *come in*
ἐκτείνω (compound of τείνω) *stretch out, forth* (aor. ἐξέτεινα)
καταβαίνω (compound of βαίνω) *go down, come down*
προσεύχομαι (compound of εὔχομαι) *pray*
ταράσσω (aor. act., ἐτάραξα; aor. pass., ἐταράχθην) *trouble, stir up*
ἐπί (prep.) with dat. *upon*; (in hostile sense) *against, at*
καλῶς (adverb) *rightly, well*
ταχέως (adverb) *quickly*
ὧδε (adverb) *hither, here*

EXERCISE 34

Translate into English:

1. ἐγὼ δὲ λέγω ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν. 2. εἴσελθε εἰς τὸ ταμεῖόν σου καὶ πρόσευξαι τῷ Πατρί σου. 3. ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν. 4. ὁ δίκαιος ὑμῶν πρῶτος λίθον ἐπ' αὐτῇ βαλέτω. 5. ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας, καὶ τοὺς πτωχοὺς καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. 6. κάταβα εἰς τὸν ποταμόν, καὶ βαπτίσθητι.

EXERCISE 35

Translate into Greek:

1. Lead the shepherds here. 2. Do not enter the temple, O Greeks. 3. Let the mother come with her daughters. 4. Listen to the orators. 5. Believe in the Lord. 6. Be thou cast into the sea. 7. Let them write the letters. 8. Work well, and you will have your reward. 9. Pursue these dogs. 10. Let the men be named.

EXERCISE 36

Translate into Greek:

1. Let the house of Israel know the Christ whom God has sent. 2. Draw nigh to the Saviour whose arms are stretched towards you. 3. Let not your heart be troubled. 4. Go into the village and bring the colt. 5. Let the hands of the saints be lifted to their Father in heaven. 6. From the fig-tree learn a parable. 7. And a voice came (ἐγένετο) out of the cloud, This is my beloved Son: hear him. 8. He saith unto the man, Stretch forth thine hand. 9. Take the young child and his mother, and flee into Egypt. 10. Our Father which art in heaven, Hallowed (sanctified) be thy name (ὄνομα), Thy kingdom come.

Chapter 14

THE VERB INFINITE

The moods of the verb which we have so far dealt with, the indicative and the imperative, together with the conjunctive mood which will be dealt with later (see p. 198), comprise what is called the Verb Finite. In these three moods the verb is limited, or defined, by a subject in the nominative case, whether that subject is actually expressed, or left to be understood.

The Verb Infinite, however, consists of those moods in which the verb is not thus limited:

(*a*) *The infinitive* presents us with the bare idea of the verb, unconnected with any particular subject; e.g. λύειν means "to loose", presenting the idea of the verb without limitation.

(*b*) *The participle* presents us with the bare idea of the verb as it may be applied, like an adjective, to a suitable noun or pronoun as a description; e.g. ἐσθίων *eating*, presents the idea of the verb "eat" in a general way as it can be applied to any suitable noun or pronoun, *boy*, *horse*, etc.

(*c*) *The verbal adjective*, which is much rarer, is an adjective formed by adding -τος to the stem of the verb. Sometimes it is the equivalent of a past passive participle, and sometimes it implies capability. Thus γνωστός means either "known" or "knowable".

We shall now deal with the infinitive, leaving the participle (p. 158ff.) and the verbal adjective (p. 178) until later.

The Infinitive

In English the infinitive is obtained by prefixing the word "to", e.g. "to loose", "to go". This serves as a reminder that in origin the infinitive was a dative or locative case.[1] The Greek present infinitive λύειν originally meant "for loosing" or "in loosing". But, as we shall see, it acquired a much wider range of usage in the developed language.

[1] The locative case was an original case of the noun, used to express "place where" (Latin, *locus*). Vestiges only of the locative case remain in classical Greek and Latin, and in N.T. Greek. In Greek the functions of the locative were assumed largely by the dative, helped with appropriate prepositions.

The Greek use of the infinitive is similar to its use in English. In both languages, for instance, it may be used as the equivalent of a noun. The infinitive, therefore, is a verbal noun. An example or two in English will make this clear:

"To run makes me breathless." Here the infinitive "to run" is the subject of "makes", and is therefore the equivalent of a noun. "I like to run": here the infinitive "to run" is the object of the verb "like", and again, therefore, is the equivalent of a noun.

The English verbal noun ending in *-ing* may be used sometimes instead of the infinitive. The above sentences might equally well be written "running makes me breathless" and "I like running". There is a trap here for the unwary. The word "running" is also the English present participle (as in "the running boy was halted in his stride"): here "running" is not a verbal noun, but a verbal adjective, a different part of speech altogether. The student must be careful not to be misled by the English. He must not translate an English verbal noun by a Greek present participle, but by the infinitive.

The infinitive in Greek, as in English, has tenses. It is also found in all the voices.

The Infinitive Mood of λύω

(Refer to pp. 294–8 where λύω is set out in full, in order to see the relation of the infinitives to the other parts of the verb.)

Active Voice	Present	λύειν	*to loose*
	Future	λύσειν	*to be about to loose*
	Aorist	λῦσαι	*to loose* (single action: see p. 101)
	Perfect	λελυκέναι	*to have loosed*
Middle Voice	Present	λύεσθαι	*to loose for oneself*
	Future	λύσεσθαι	*to be about to loose for oneself*
	Aorist	λύσασθαι	*to loose for oneself* (single action)
	Perfect	λελύσθαι	*to have loosed for oneself*
Passive Voice	Present	λύεσθαι	*to be loosed*
	Future	λυθήσεσθαι	*to be about to be loosed*
	Aorist	λυθῆναι	*to be loosed* (single action)
	Perfect	λελύσθαι	*to have been loosed*

Notice: 1. The 1st aor. inf. act. and mid. are marked (as in the case of the indicative) by the σ after the stem. The same is true of the fut. infin.

act. and mid. Coalescence takes place when this σ follows a consonant with which this is possible; e.g. διώκω *pursue*: fut. infin. act. διώξειν; aor. infin. act. διῶξαι.

2. The 1st aor. and fut. infin. pass. are marked (as in the case of the indic.) by θη after the stem.

3. The aorist infinitives have no augment. They do not refer to past time.

4. The perfect infinitives show the reduplication, and the 1st perf. infin. act. shows the typical κ after the stem.

The Infinitives of Strong Tenses

The Infinitives of the Strong Aorist add -εῖν to the verb stem in the active, -εσθαι in the middle, and -ῆναι in the passive.

The infinitive of the strong future passive adds -ήσεσθαι to the verb stem.

The infinitive of the strong perfect active adds -έναι to the reduplicated verb stem.

These infinitives may be illustrated from βάλλω *throw*, γράφω *write*, and σπείρω *sow*.

Str. aor. infin. act.	βαλεῖν *to throw*
Str. perf. infin. act.	γεγραφέναι *to have written*
Str. aor. infin. middle	βάλεσθαι *to throw for oneself*
Str. fut. infin. pass.	σπαρήσεσθαι *to be about to be sown*
Str. aor. infin. pass.	σπαρῆναι *to be sown*

Finding the Infinitives of other Verbs

With little difficulty the student should be able to arrive at the infinitives of other verbs. The infinitives given above will provide the pattern. He must remember especially:

(*a*) That the σ of the aor. and fut. infinitives, active and middle, is liable to coalesce with a preceding consonant: e.g. πέμπω *I send*: 1st aor. infin. act., πέμψαι.

(*b*) That the aor. infin. has no augment; e.g. ἄγω *I lead*: str. aor. indic. act., ἤγαγον; str. aor. infin. act., ἀγαγεῖν.

(*c*) That in the perf. infin. the stem is reduplicated. (If a tense has reduplication in the indic., it has it in all its other moods.)

Meaning of Present and Aorist Infinitives

The distinction between the present and aorist infinitives is not one of time, but is in the nature of the action. The aorist infinitive λῦσαι does not mean "to have loosed", but "to loose", referring simply to the action without defining its time. The true nature of the Greek aorist tense (Gr. ἀόριστος *undefined*) is perhaps most clearly seen in this use of the aor. infin. The pres. infin. on the other hand is used to refer to an action which is prolonged or repeated. The aor. infin. is more frequently used than the present, which is only employed when attention is to be drawn to the prolonging or repetition of the action.

ὑπάγω ἁλιεύειν (John 21.3) *I go a fishing* (lit. "to fish"). Here the pres. infin. is used since Peter is referring not to a single occasion but to a prolonged course of action.

Ἡρῴδης θέλει σε ἀποκτεῖναι (Luke 13.31) *Herod would fain kill thee* (lit. "Herod wishes to kill thee"). Here the aor. infin. is used, since a single act of killing is referred to.

The Articular Infinitive

The infinitive, being used as a noun, is regarded as being neuter, and it may have the neuter article τό.

ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος (Philippians 1.21) *for to me to live* (is) *Christ, and to die* (is) *gain.* Here the infinitives ζῆν (see p. 114) and ἀποθανεῖν are nominative, being the subjects of ἐστίν which is to be understood.

The articular infinitive may be used in cases other than the nominative. It is frequently found in the dative case after the preposition ἐν, used in the sense of "in the time that", "during", or "while".

ἐν δὲ τῷ λαλῆσαι (Luke 11.37) *now as he spake* . . . (lit. "in the speaking").

The subject of the infinitive, where it is expressed, is put into the accusative.

ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν (Luke 8.40) *and as Jesus returned* . . . (lit. "in (during) the returning (of) Jesus").

ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων (Luke 5.12) *while he was in one of the cities* . . . (lit. "in (during) his being in . . .").

The articular infinitive may also be used after other prepositions, e.g.

> μετὰ δὲ τὸ ἐγερθῆναί με (Matt. 26.32) *but after I am risen again* (lit. "after my being raised"). ἐγερθῆναι is aor. pass. infin. of ἐγείρω: aor. pass. indic., ἠγέρθην. The infin. is here in the accusative after μετά.

The Infinitive as Subject

οὐκ ἔξεστιν φαγεῖν (Luke 6.4) *it is not lawful to eat.* ἔξεστιν *it is permitted, lawful*, a compound of ἐστίν, is an impersonal verb; i.e. it is not used with a personal subject. In this sentence the infin. φαγεῖν is in reality the subject: "to eat is not lawful".

πειθαρχεῖν δεῖ (Acts 5.29) *we must obey*, or, *it is necessary to obey* (lit. "to obey is necessary"). δεῖ is another impersonal verb. ἔδει *it was necessary.*

δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν (Matt. 16.21) *he must go unto Jerusalem and suffer many things.* Note again that when the subject of the infinitive is expressed it is in the accusative. Here there are two infinitives, both being subjects of the impersonal δεῖ: lit. "(for) him to go . . . and to suffer . . . is necessary".

Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι (Matt. 17.4) *Lord, it is good for us to be here* (lit. "(for) us to be here is good"). Note that the καλόν is neuter. The infin. εἶναι as a verbal noun is neuter, and the adjective agreeing with it must be neuter. In turning such an English sentence into Greek the student must beware of translating the *for us* by a dative. Being the subject of the infinitive the pronoun here must be in the accusative.

The Infinitive as Object

After verbs of ordering and beseeching an infinitive is used as an object in Greek as in English:

> ἐκέλευσεν τὸ στράτευμα ἁρπάσαι αὐτόν (Acts 23.10) *he commanded the soldiers to take him by force.*

Here the main verb ἐκέλευσεν has in reality two objects, one being τὸ στράτευμα *the soldiery*, the persons ordered, and the other being the infinitive which represents the *thing* ordered.

παραγγέλλω *order*, however, has the dative of the person ordered.

> καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς (Mark 8.6) *and he commandeth the multitude to sit down on the ground.*

δέομαι (deponent) *pray, beseech*, has the genitive of person.

δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου (Luke 9.38) *I beseech thee to look upon my son.*

Modal Verbs

The infinitive also supplies the object to the so-called modal verbs: *will, wish, be able, try, begin*. These are verbs which in themselves present no complete idea, and in Greek as in English need to be completed by an infinitive. E.g. the phrase "they are trying" does not give us a complete idea. We want to know what they are trying. Such verbs are called modal as they make it possible to express a new mode of a verb. Thus, there is no mood of the Greek verb λύω which expresses the idea of being able to loose, or wishing to loose. But the modal verbs δύναμαι *I am able* (see p. 225), βούλομαι or θέλω *I am willing, I wish*, with the infinitive enable this mode or mood to be expressed.

ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν (2 Cor. 1.15) *I wished to come before unto you.*
οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ (Matt. 6.24) *ye cannot serve God and Mammon.*

Note that δύναμαι is followed by the infin. In English *I am able* is followed by the infin., but after *I can* the "to" is omitted.

οὐ θέλετε ἐλθεῖν πρός με (John 5.40) *ye will not* (are not willing to) *come to me.*

The Infinitive expressing Purpose

Purpose may be expressed in English in several ways: e.g. *I sat down in order to think, I sat down to think, I sat down so that I might think*, and (more colloquially) *I sat down so as to think*. These are four different ways of expressing what the purpose of sitting down was.

In Greek also purpose can be expressed in several different ways. At the moment we are only concerned with one, the use of the infinitive (as in the English "I sat down to think"). The other methods are summarized on p. 236.

ὑπάγω ἁλιεύειν (John 21.3) *I go a fishing* (i.e. "I am going to fish").
τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου (Matt. 4.1) *then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*

The Infinitive expressing Result

Result or consequence is expressed in English usually in a phrase introduced by "so that" or "so as to"; e.g. *There was a shower of rain so that we stayed at home. He was so fat as to be ridiculous.*

There is sometimes a little difficulty in deciding whether an English sentence expresses purpose or consequence; e.g. *They worked so that they were rewarded.* Does this sentence express purpose or result? A little thought reveals that we are here told the result or consequence. If the sentence was intended to convey the purpose for which they worked it would have been worded differently, "They worked in order to be rewarded", "They worked so that they might be rewarded", or "They worked for a reward". A moment's thought usually makes clear whether purpose or consequence is intended. (See also p. 237.)

To express result in Greek the infinitive is used, introduced by ὥστε. Occasionally the infinitive is used without ὥστε as in Colossians 4.6. The negative is μή.

σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων (Matt. 8.24) *there arose*[1] *a great tempest in the sea, insomuch that* (so that) *the boat was covered with the waves.*

ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν (Matt. 12.22) *he healed him, insomuch that* (so that) *the dumb man spake and saw.*

Note that if the infinitive has a subject it is in the accusative case.

Additional Use of ὥστε

Ὥστε is not always followed by the infinitive. It may be used as an ordinary conjunction without affecting the construction which follows it. It then has the meaning "so then", "therefore", "accordingly", and the negative is οὐ.

Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (Mark 2.27–28) *the sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.* (In such a sentence there is not so much stress on the consequential connection between the ὥστε clause and the preceding clause.)

[1] The examples on this page illustrate some of the different shades of meaning of the verb γίνομαι *become, be, come to pass.* The aorist ἐγένετο may be translated "became", "was", "came to pass", "arose", "came into being", "was made".

Vocabulary

ζωή, ῆς (1) *life*
θρίξ, τριχός, ἡ (see p. 9) (3) *hair*
Δαυείδ (indeclinable) *David*
ἀποδέχομαι (compound of δέχομαι) *welcome*
διαφημίζω *spread abroad*
δύναμαι, -ασαι, -αται, -άμεθα, -ασθε, -ανται; infin., δύνασθαι (see p. 225) *can, am able*
ἐκμάσσω *wipe*
ἥκω (pres. with perf. meaning) *have come*
καλύπτω (aor. act., ἐκάλυψα; aor. pass., ἐκαλύφθην) *cover*
καλῶ (aor. act., ἐκάλεσα; see p. 117) *call*
νίπτω *wash*
σώζω or σῴζω *save*
ὑποστρέφω (compound of στρέφω) *return*
εἶναι (infin. of εἰμί *I am*) *to be*
οὐκέτι (μηκέτι where the negative required is μή) *no longer*
οὔπω (μήπω) *not yet*
φανερῶς *openly, clearly*

EXERCISE 37

Translate into English:

1. οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. 2. ὁ δὲ ἤρξατο διαφημίζειν τὸν λόγον (the matter), ὥστε μηκέτι τὸν Ἰησοῦν δύνασθαι φανερῶς εἰς πόλιν (city) εἰσελθεῖν. 3. Δαυεὶδ εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς ἄρτους ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν. 4. ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος. 5. ὁ Ἰησοῦς λέγει τῇ μητρί, Οὔπω ἥκει ἡ ὥρα μου. 6. καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν.

EXERCISE 38

Translate into Greek:

1. It is not lawful to bring Greeks into the temple. 2. It was necessary for the shepherds to guard their sheep. 3. We commanded the witnesses to be brought from the prison. 4. O Saviour, we beseech thee to hear us. 5. I am willing to be baptized. 6. The father wished to send his daughter to the village. 7. You will begin to read this book. 8. He arranged the tunic so that his hand was covered. 9. While they were walking (use πορεύομαι), the crowd began to shout. 10. The Son of man must come in the glory of the Father.

EXERCISE 39

Translate into Greek:

1. It is good for thee to enter into life lame. 2. Can a devil open the eyes of the blind? 3. I did not come to judge the world but to save the world. 4. She began to wipe his feet with the hairs of her head. 5. And he commanded them not (μή, see p. 239) to speak of these things. 6. He went into the house to eat bread. 7. And while he was coming a crowd was gathering.[1] 8. Is it lawful to heal men on the Sabbath? 9. The Greeks have good orators, but the Jews have good leaders. 10. The apostles so (οὕτως) preached that the Greeks believed.

[1] Consider carefully what voice should be used.

Chapter 15

THIRD DECLENSION NOUNS: STEMS ENDING IN A VOWEL

The 3rd decl. nouns previously dealt with have all had stems ending in a consonant. There are also several types which have stems ending in a vowel or diphthong:

	Stems ending in ι (changing to ε before vowels and in dat. plur.)	*Stems ending in* υ (changing to ε before vowels and in dat. plur.)
	ἡ πόλις *city* stem πολι-	ὁ πῆχυς *ell, cubit* stem πηχυ-
Sing. N.	πόλις	πῆχυς
V.	πόλι	—
A.	πόλιν	πῆχυν
G.	πόλεως	πήχεως or πήχεος
D.	πόλει	πήχει
Plur. N., V.	πόλεις	πήχεις
A.	πόλεις	πήχεις
G.	πόλεων	πηχῶν or πήχεων
D.	πόλεσι(ν)	πήχεσι(ν)

The irregular accent of the gen. sing. and plur. is apparently due to εω having been pronounced as one syllable. Thus the accent is really paroxytone. See p. 277.

These nouns in -ις, -εως must not be confused with nouns in -ις which have dental stems, e.g. ἐλπίς, ἐλπίδος *hope*; χάρις, χάριτος *grace*.

3rd decl. nouns with stems ending in ι are feminine.

Some N.T. nouns with stems ending in ι and declining like πόλις:

ἅλυσις *chain*
ἀνάστασις *resurrection*
ἀπόκρισις *answer*
ἄφεσις *forgiveness, remission*
βρῶσις *food*
δύναμις *power*
ἔκστασις *amazement, trance*
ζήτησις *questioning, examination*
θλίψις *tribulation*
κατοίκησις *dwelling*
κίνησις *movement, a moving*
κοίμησις *rest, a reclining*
κρίσις *judgement*
κωμόπολις *country town*
ὄψις *face, appearance*
πίστις *faith*
πόσις *drink*
πρόθεσις *setting forth, purpose*
πρόφασις *pretext*
πώρωσις *hardening*
ῥύσις *flowing, issue*
συνείδησις *conscience*
ὑπάντησις *meeting*

No other nouns declined like πῆχυς are found in the N.T.

	Stems ending in υ (unchanging)	*Stems ending in* ευ	*Stems ending in* ου
	ὁ ἰχθύς *fish* stem ἰχθυ-	ὁ βασιλεύς *king* stem βασιλευ-	ὁ βοῦς *ox* stem βου-
Sing. N.	ἰχθύς	βασιλεύς	βοῦς
V.	ἰχθύ	βασιλεῦ	βοῦ
A.	ἰχθύν	βασιλέα	βοῦν
G.	ἰχθύος	βασιλέως	βοός
D.	ἰχθύϊ	βασιλεῖ	βοΐ
Plur. N., V.	ἰχθύες	βασιλεῖς	βόες
A.	ἰχθύας	βασιλεῖς	βόας
G.	ἰχθύων	βασιλέων	βοῶν
D.	ἰχθύσι(ν)	βασιλεῦσι(ν)	βουσί(ν)

Notice: The stem of nouns like βασιλεύς changes to ε before a vowel. The accusative plural ends like the nominative in -εῖς (contracted from έ-ες) instead of in έας.

The stem of βασιλεύς originally ended with digamma (βασιλεϝ-) which, like σ, disappeared between two vowels.

Declined like ἰχθύς are ὁ βότρυς, βότρυος *bunch of grapes*
ἡ ἰσχύς, ἰσχύος *strength*
ἡ ὀσφύς, ὀσφύος *loins*
ἡ ὀφρύς, ὀφρύος *brow*
ἡ στάχυς, στάχυος *ear of corn*
ἡ ὗς, ὑός *sow*

Declined like βασιλεύς are ὁ ἁλιεύς, ἁλιέως *fisherman*
ὁ ἀρχιερεύς, ἀρχιερέως *high-priest*
ὁ γονεύς, γονέως *father* (plur. *parents*)
ὁ γραμματεύς, γραμματέως *scribe*
ὁ ἱερεύς, ἱερέως *priest*

Declined like βοῦς are ὁ νοῦς, νοός *mind*
ὁ πλοῦς, πλοός *voyage*
ὁ χοῦς, χοός *dust*

(In classical Greek these three nouns (but not βοῦς) belonged to the 2nd decl. with genitive in -οῦ.)

CONTRACTED VERBS

In verbs whose stems end in the vowels α, ε, or ο contraction takes place when this vowel coalesces with the first vowel of the ending. Thus φιλέομεν (the uncontracted form of the 1st pers. plur. pres. indic. act. of φιλῶ) contracts to φιλοῦμεν.

These three types we shall deal with together. This may seem to the student like taking one bite at three cherries, but there is much to be said for this course. These verbs have much in common, and the three sets of rules for contraction are most conveniently learned together. These rules are here summarized, and the student should learn them by heart. It should be noted that these verbs have forms which are subject to contraction in the present tense (all voices and moods) and the imperfect (all voices); but in no others.

Stems ending in α

1. α and ε or η become long α. Thus: τιμά-ετε becomes τιμᾶτε; τιμά-ητε (a subjunctive form) also becomes τιμᾶτε.
2. α and ο or ω become ω. Thus: τιμά-ομεν becomes τιμῶμεν; τιμά-ω becomes τιμῶ.
3. ι is subscript (i.e. written underneath). Thus: τιμά-εις becomes τιμᾷς.
4. υ disappears. Thus: τιμά-ουσι becomes τιμῶσι.

Stems ending in ε

1. ε and ε become ει. Thus: φιλέ-ετε becomes φιλεῖτε.
2. ε and ο become ου. Thus: φιλέ-ομεν becomes φιλοῦμεν.
3. ε followed by a long vowel or diphthong disappears. Thus: φιλέ-ω becomes φιλῶ; φιλέ-ουσι becomes φιλοῦσι.

Stems ending in ο

1. ο and a long vowel become ω. Thus: δηλό-ητε (a subjunctive form) becomes δηλῶτε.
2. ο and a short vowel become ου. Thus: δηλό-ομεν becomes δηλοῦμεν; ἐδήλο-ε becomes ἐδήλου.
3. ο before ου disappears. Thus: δηλό-ουσι becomes δηλοῦσι.
4. Any combination of ο with an ι becomes οι. Thus: δηλό-εις becomes δηλοῖς.

The inflection of the contracted verbs is very regular. The student has only to apply the rules of contraction where the final vowel of the stem and the vowel of the ending come together. The endings are those with which he should already be familiar in λύω.

The Paradigms of τιμάω *honour*; φιλέω *love*; and δηλόω *show*

The uncontracted forms are given in brackets.

Present Indicative Active

Sing.	1	τιμῶ (ά-ω)	φιλῶ (έ-ω)	δηλῶ (ό-ω)
	2.	τιμᾷς (ά-εις)	φιλεῖς (έ-εις)	δηλοῖς (ό-εις)
	3.	τιμᾷ (ά-ει)	φιλεῖ (έ-ει)	δηλοῖ (ό-ει)
Plur.	1.	τιμῶμεν (ά-ομεν)	φιλοῦμεν (έ-ομεν)	δηλοῦμεν (ό-ομεν)
	2.	τιμᾶτε (ά-ετε)	φιλεῖτε (έ-ετε)	δηλοῦτε (ό-ετε)
	3.	τιμῶσι(ν) (ά-ουσι)	φιλοῦσι(ν) (έ-ουσι)	δηλοῦσι(ν) (ό-ουσι)

Imperfect Indicative Active

Sing.	1.	ἐτίμων (α-ον)	ἐφίλουν (ε-ον)	ἐδήλουν (ο-ον)
	2.	ἐτίμᾱς (α-ες)	ἐφίλεις (ε-ες)	ἐδήλους (ο-ες)
	3.	ἐτίμα (α-ε)	ἐφίλει (ε-ε)	ἐδήλου (ο-ε)
Plur.	1.	ἐτιμῶμεν (ά-ομεν)	ἐφιλοῦμεν (έ-ομεν)	ἐδηλοῦμεν (ό-ομεν)
	2.	ἐτιμᾶτε (ά-ετε)	ἐφιλεῖτε (έ-ετε)	ἐδηλοῦτε (ό-ετε)
	3.	ἐτίμων (α-ον)	ἐφίλουν (ε-ον)	ἐδήλουν (ο-ον)

Present Imperative Active

Sing.	2	τίμα (α-ε)	φίλει (ε-ε)	δήλου (ο-ε)
	3.	τιμάτω (α-έτω)	φιλείτω (ε-έτω)	δηλούτω (ο-έτω)
Plur.	2.	τιμᾶτε (ά-ετε)	φιλεῖτε (έ-ετε)	δηλοῦτε (ό-ετε)
	3.	τιμάτωσαν (α-έτωσαν)	φιλείτωσαν (ε-έτωσαν)	δηλούτωσαν (ο-έτωσαν)

Present Indicative Middle and Passive

Sing. 1	τιμῶμαι (ά-ομαι)	φιλοῦμαι (έ-ομαι)	δηλοῦμαι (ό-ομαι)
2.	τιμᾶσαι[1] (ά-εσαι)	φιλῇ (έ-ῃ)	δηλοῖ (ό-ῃ)
3.	τιμᾶται (ά-εται)	φιλεῖται (έ-εται)	δηλοῦται (ό-εται)
Plur. 1.	τιμώμεθα (α-όμεθα)	φιλούμεθα (ε-όμεθα)	δηλούμεθα (ο-όμεθα)
2.	τιμᾶσθε (ά-εσθε)	φιλεῖσθε (έ-εσθε)	δηλοῦσθε (ό-εσθε)
3.	τιμῶνται (ά-ονται)	φιλοῦνται (έ-ονται)	δηλοῦνται (ό-ονται)

Imperfect Indicative Middle and Passive

Sing. 1.	ἐτιμώμην (α-όμην)	ἐφιλούμην (ε-όμην)	ἐδηλούμην (ο-όμην)
2.	ἐτιμῶ (ά-ου)	ἐφιλοῦ (έ-ου)	ἐδηλοῦ (ό-ου)
3.	ἐτιμᾶτο (ά-ετο)	ἐφιλεῖτο (έ-ετο)	ἐδηλοῦτο (ό-ετο)
Plur. 1.	ἐτιμώμεθα (α-όμεθα)	ἐφιλούμεθα (ε-όμεθα)	ἐδηλούμεθα (ο-όμεθα
2.	ἐτιμᾶσθε (ά-εσθε)	ἐφιλεῖσθε (έ-εσθε)	ἐδηλοῦσθε (ό-εσθε))
3.	ἐτιμῶντο (ά-οντο)	ἐφιλοῦντο (έ-οντο)	ἐδηλοῦντο (ό-οντο)

Present Imperative Middle and Passive

Sing. 2.	τιμῶ (ά-ου)	φιλοῦ (έ-ου)	δηλοῦ (ό-ου)
3.	τιμάσθω (α-έσθω)	φιλείσθω (ε-έσθω)	δηλούσθω (ο-έσθω)
Plur. 2.	τιμᾶσθε (ά-εσθε)	φιλεῖσθε (έ-εσθε)	δηλοῦσθε (ό-εσθε)
3.	τιμάσθωσαν (α-έσθωσαν)	φιλείσθωσαν (ε-έσθωσαν)	δηλούσθωσαν (ο-έσθωσαν)

ACCENTUATION

It must not be assumed that where contraction takes place the resulting diphthong or vowel is always accented with the circumflex. At first this appears to be the case if attention is paid only to the pres. indic. act. But note e.g. the accent of the imperf. ἐτίμων. The correct accent may be found in the following way:

(*a*) Write out the uncontracted form of the verb, and accent it according to the ordinary rules (see p. 274); e.g. τιμάομεν, φιλέομαι.

(*b*) Place a grave accent over any syllable which does not already possess an accent. (In Greek any syllable with no written accent is regarded as having a grave accent.) Thus: τὶμάὸμὲν, φὶλέὸμαὶ.

(*c*) When two syllables come together in contraction in such a way that a grave accent follows an acute, a circumflex results. Thus τιμάὸμεν gives τιμῶμεν, φιλέὸμαι gives φιλοῦμαι.

(*d*) When two syllables come together in contraction in such a way that an acute accent follows a grave, the acute accent remains. Thus τιμὰόμεθα gives τιμώμεθα and ἐφιλὲόμην gives ἐφιλούμην.

[1] τιμᾷ in classical Greek.

The Other Tenses of the Contracted Verbs

There is no contraction of stem and termination in any tenses but the present and imperfect, for in all the other tenses a consonant precedes the termination. In the future and aorist with very few exceptions the final vowel of the stem is lengthened, α into η, ε into η, and ο into ω. The appropriate endings as in λύω are then added.

In the perfect the final vowel of the stem is similarly lengthened, reduplication takes place, and the endings as in λύω are added.

Fut. indic. act.	τιμήσω	φιλήσω	δηλώσω
Fut. indic. mid.	τιμήσομαι	φιλήσομαι	δηλώσομαι
Fut. indic. pass.	τιμηθήσομαι	φιληθήσομαι	δηλωθήσομαι
Aor. indic. act.	ἐτίμησα	ἐφίλησα	ἐδήλωσα
Aor. indic. mid.	ἐτιμησάμην	ἐφιλησάμην	ἐδηλωσάμην
Aor. indic. pass.	ἐτιμήθην	ἐφιλήθην	ἐδηλώθην
Aor. imper. act.	τιμῆσον	φιλῆσον	δηλῶσον
Aor. imper. mid.	τιμῆσαι	φιλῆσαι	δηλῶσαι
Aor. imper. pass.	τιμήθητι	φιλήθητι	δηλώθητι
Perf. indic. act.	τετίμηκα	πεφίληκα	δεδήλωκα
Perf. indic. mid.	τετίμημαι	πεφίλημαι	δεδήλωμαι
Perf. indic. pass.	τετίμημαι	πεφίλημαι	δεδήλωμαι

The Infinitives of the Contracted Verbs

Pres. infin. act.	τιμᾶν	φιλεῖν	δηλοῦν
Pres. infin. mid. and pass.	τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι
Aor. infin. act.	τιμῆσαι	φιλῆσαι	δηλῶσαι
Aor. infin. mid.	τιμήσασθαι	φιλήσασθαι	δηλώσασθαι
Aor. infin. pass.	τιμηθῆναι	φιληθῆναι	δηλωθῆναι

Notice: The pres. infin. termination was originally -εεν: hence τιμαεεν = τιμᾶν; δηλοεεν = δηλοῦν (no *iota subscript*).

We give here some lists of contracted verbs, including all those which appear in St Mark's Gospel. It is not suggested that the student should at this stage learn all these by heart. They are given here in order to show how extensive is this class of verb.

The uncontracted form of the 1st pers. sing. of the pres. ind. act. is given. The few irregularities met with in this class of verb are noted.

STEMS IN α

ἀγαπάω *love*
ἀναπηδάω (compound) *leap up*
-ἀντάω *meet*. Compounds ἀπαντάω, ὑπαντάω, also mean *meet*; aor. act. ὑπήντησα
βλαστάω *sprout, spring up*
βοάω *cry, shout*
γελάω *laugh*. Irreg. fut. γελάσω. Compound καταγελάω *laugh to scorn*
δαπανάω *spend*
διαπεράω (compound) *cross over*
ἐρωτάω *ask, question*. Compound ἐπερωτάω *question*
κλάω *break*. Compound κατακλάω *break in pieces*
μεριμνάω *be anxious*. Compound προμεριμνάω *be anxious beforehand*
ὁρμάω *rush*
πεινάω *hunger*. Irreg. fut. πεινάσω; aor. act. ἐπείνασα
πλανάω *lead astray*; pass., *be led astray, err*. Compound ἀποπλανάω *lead astray*
σιωπάω *be silent*
σπάω *draw*. Compound διασπάω *break asunder*
τελευτάω *die*
τιμάω *honour*. Compound ἐπιτιμάω *rebuke*
τολμάω *dare*
χαλάω *loosen, let down*
ὁράω *see* is to be included in this class. Imperf. act. ἑώρων; perf. act. ἑόρακα or ἑώρακα. But the stem ὁρα- is not found in the fut. or aor., and these tenses are supplied from other stems ϝειδ- and ὀπ- (hence called suppletives): str. aor. act. εἶδον *I saw*; fut. ὄψομαι (deponent); fut. pass. ὀφθήσομαι; aor. pass. ὤφθην

DEPONENTS

αἰτιάομαι *accuse*
ἐμβριμάομαι (compound) *be moved with anger*
θεάομαι *behold*. α pure (see below): aor. ἐθεασάμην; perf. τεθέαμαι
ἰάομαι *heal*. α pure (see below): aor. ἰασάμην; aor. pass. ἰάθην *I was healed*
καταράομαι *curse*
μοιχάομαι *commit adultery*

α *pure*:

Where the final α of the stem follows ε, ι, or ρ it lengthens in the future, aorist and perfect into ᾱ not η (α pure—cf. its occurrence in 1st decl. nouns, p. 27). The following are examples, but none of them happens to occur in St Mark. (But see several deponents above.)

ἀγαλλιάω *exult, rejoice greatly*. Aor. act. ἠγαλλίασα; aor. pass. ἠγαλλιάθην
ἐάω *allow*. Fut. ἐάσω; aor. act. εἴασα (note irreg. augment)
κοπιάω *toil*. Perf. act. κεκοπίακα

Two verbs usually given in the dictionaries as ζάω (contracting to ζῶ), *live* and χράομαι (contracting to χρῶμαι), *use*, in reality have stems ending in η, ζήω, χρήομαι.

Parts not found in the N.T. are bracketed.

Present Indicative

Sing.	1.	ζῶ	(χρῶμαι)
	2.	ζῇς	(χρᾶσαι)
	3.	ζῇ	(χρᾶται)
Plur.	1.	ζῶμεν	χρώμεθα
	2.	ζῆτε	(χρᾶσθε)
	3.	ζῶσι(ν)	χρῶνται

Imperfect Indicative

Sing.	1.	ἔζων	(ἐχρώμην)
	2.	(ἔζης)	(ἐχρῶ)
	3.	(ἔζη)	(ἐχρᾶτο)
Plur.	1.	(ἐζῶμεν)	(ἐχρώμεθα)
	2.	ἐζῆτε	(ἐχρᾶσθε)
	3.	(ἔζων)	ἐχρῶντο

Present infinitive ζῆν (χρᾶσθαι).
Present imperative χρῶ.
Present participle (see chapter 20) ζῶν, ζῶσα, ζῶν.
χρώμενος, χρωμένη, χρώμενον.
Aorist indicative ἔζησα, ἐχρησάμην.

Stems in ε

ἀγανακτέω *be indignant*
ἀγνοέω *be ignorant*
ἀγρυπνέω *be wakeful, watchful*

ἀδημονέω *be troubled*

ἀθετέω *reject*

αἰτέω *ask* (of requests). Compound παραιτέομαι (dep.) *beg, beg off*

ἀκολουθέω *follow*. Compounds ἐπακολουθέω *follow after*; παρακολουθέω *follow up closely*; συνακολουθέω *accompany*

ἀπιστέω *be faithless*

ἀποδημέω (compound) *go abroad*

ἀπορέω *be perplexed*

ἀποστερέω (compound) *deprive*

ἀσθενέω *be sick*

βλασφημέω *blaspheme*

βοηθέω *help*

γαμέω *marry*. Aor. ἐγάμησα and ἔγημα both found

γονυπετέω *fall down before, kneel*

γρηγορέω *be awake, watch*

διακονέω *minister*. Fut. διακονήσω; aor. διηκόνησα as though the verb were a compound δια-κονέω. Actually it is not a compound, the stem being derived from the noun διάκονος.

δοκέω *suppose, seem*. Compound εὐδοκέω *think it good, be well pleased*

δωρέω *bestow*

ἐλεέω *pity*. Fut. ἐλεήσω; aor. ἠλέησα; perf. act. not found; perf. pass. ἠλέημαι; aor. pass. ἠλεήθην (ἐλεάω is also found in pres. indic.)

ἐξουθενέω or ἐξουδενέω *set at nought, despise*. Derived from οὐδέν *nothing*

ἐνειλέω (compound) *roll in, wind in*

εὐκαιρέω *to have leisure*

εὐλογέω *bless*. Compound κατευλογέω *bless fervently*

εὐχαριστέω *give thanks*

ζητέω *seek*. Compound συνζητέω *discuss, dispute*

θαμβέω *astonish*. Compound ἐκθαμβέω *astonish, terrify*

θαρρέω, or θαρσέω *be confident, take heart*

θεωρέω *behold*

θορυβέω *make a noise, trouble*

θροέω *make an outcry*. In N.T. pass. only found, *to be troubled*

κακολογέω *speak ill of, abuse*

καρτερέω *be stedfast*. Compound προσκαρτερέω *continue stedfastly*

κατηγορέω *accuse*. Fut. κατηγορήσω; aor. act. κατηγόρησα

κινέω *move*

κληρονομέω *inherit*

κρατέω *be strong, take hold*

λαλέω *talk*. Compound συνλάλέω or συλλαλέω *talk with*

λατομέω *hew* (stones)

λυπέω *grieve*. Compound συνλυπέω or συλλυπέω. In pass., *be moved with grief, sympathize*

μαρτυρέω *bear witness*. Compounds, καταμαρτυρέω *bear witness against*; ψευδομαρτυρέω *bear false witness*

μετρέω *measure*

μισέω *hate*

νοέω *understand*. Compound μετανοέω *repent*

οἰκοδομέω *build*. Fut. οἰκοδομήσω: aor. act. ᾠκοδόμησα. But the aor. pass. shows no augment, οἰκοδομήθην. So also perf. pass., οἰκοδόμημαι.

ὁμολογέω *agree, confess*. Compound ἐξομολογέω *profess*; in mid., *confess, give praise*

πενθέω *mourn*

περιπατέω (compound) *walk*

ποιέω *make, do*. Compound κακοποιέω *do evil*

προσκυνέω (compound) *worship*

πωλέω *sell*

συνεργέω *work together*

τηρέω *guard, keep*. Compounds, παρατηρέω *watch closely*; συντηρέω *keep safe*

ὑμνέω *sing, sing praise*

ὑστερέω *come short of, be in want of, fail*

φιλέω *love, kiss*. Compound καταφιλέω *kiss fondly*

φορέω *carry, wear*. Compound καρποφορέω *bear fruit*

φρονέω *think, be mindful of*

φωνέω *call*

χωρέω *make room, have a place, hold*. Compound ἀναχωρέω *withdraw*

ὠφελέω *help*

αἱρέω *take*, is to be included in this class. But the fut. and aor. act. are supplied from another root ἑλ-. Fut. act., ἑλῶ (but αἱρήσω is found in contemporary Greek); str. aor. act. -εἷλον (infinitive ἑλεῖν); aor. pass. ᾑρέθην; perf. pass. -ῄρημαι.

The compound καθαιρέω *take down, destroy*, is found in St Mark.

Deponents

ἀρνέομαι *deny*. Compound ἀπαρνέομαι, also means "deny"

ἡγέομαι *lead, think*. Compound διηγέομαι *describe*

ὀρχέομαι *dance*

φοβέομαι *fear*. A passive deponent; aor. ἐφοβήθην

In the following the final ε of the stem does not lengthen in the fut., aor., and perfect. Of these only καλέω, its compounds, and συντελέω are found in St Mark.

αἰνέω *praise*. Fut., αἰνέσω; aor. act., ᾔνεσα
ἀρκέω *suffice*. Fut. ἀρκέσω; aor. act., ἤρκεσα
καλέω *call*. Fut., καλέσω; aor. act., ἐκάλεσα; there is a variation of stem in other tenses: perf. act. κέκληκα; perf. pass., κέκλημαι; aor. pass., ἐκλήθην. Compounds παρακαλέω *beseech, comfort*; προσκαλέω (in mid.) *call to oneself*; συνκαλέω *call together*
τελέω *finish*. Fut., -τελέσω; aor. act., ἐτέλεσα; perf. act., τετέλεκα; perf. pass., τετέλεσμαι; aor. pass., ἐτελέσθην. Compound συντελέω *finish, accomplish*

In verbs with stems of one syllable ending in ε, the contraction of εε and εει into ει takes place, but εω and εο are left uncontracted; e.g.:

	πλέω *I sail*	δέομαι (deponent) *I entreat*
	Present indicative	*Present indicative*
Sing. 1.	πλέω	δέομαι
2.	πλεῖς	δέῃ
3.	πλεῖ	δεῖται
Plur. 1.	πλέομεν	δεόμεθα
2.	πλεῖτε	δεῖσθε
3.	πλέουσι(ν)	δέονται

	Imperfect indicative	*Imperfect indicative*
Sing. 1.	ἔπλεον	ἐδεόμην
2.	ἔπλεις	ἐδέου
3.	ἔπλει	ἐδεῖτο
Plur. 1.	ἐπλέομεν	ἐδεόμεθα
2.	ἐπλεῖτε	ἐδεῖσθε
3.	ἔπλεον	ἐδέοντο

The principal N.T. verbs in this class are:

δέω *bind*. Fut. δήσω; aor. act. ἔδησα; but perf. act. δέδεκα; perf. pass. δέδεμαι; aor. pass. ἐδέθην

δέομαι (deponent) *entreat*. Aor. ἐδεήθην
πλέω *sail*. Aor. act. ἔπλευσα
πνέω *breathe*. Aor. act. ἔπνευσα
ῥέω *flow*. Fut. ῥεύσω
-χέω *pour*. Several irregularities: fut. -χεῶ; aor. act. -ἔχεα; perf. pass. -κέχυμαι; aor. pass. -ἐχύθην. Compound ἐκχέω *pour out*

The stem of these verbs originally ended with digamma, πλεϝ, δεϝ-, etc., which, like σ, disappeared between two vowels. But in the case of an original ϝ contraction of εω, εο, εου, εοι, and εη does not take place.

STEMS IN ο

ἀκυρόω *invalidate*
βεβαιόω *confirm*
ζημιόω *damage*. In pass., *lose*
θανατόω *put to death*
κεφαλιόω *wound in the head*
κοινόω *make common*
κολοβόω *cut off*
μορφόω *form*. Compound μεταμορφόω *transform*
ὁμοιόω *liken*. Fut. ὁμοιώσω; aor. act. ὡμοίωσα; aor. pass. ὡμοιώθην; perf. pass. has both -ὡμοίωμαι and -ὁμοίωμαι
πληρόω *fill, fulfil*
σκηνόω *dwell*. Compound κατασκηνόω *dwell*
σταυρόω *crucify*. Compound συνσταυρόω *crucify together with*
φανερόω *make manifest*
φραγελλόω *scourge*

The following are common, although not found in St Mark:

δικαιόω *declare righteous, justify*
ἐλευθερόω *make free*
ταπεινόω *humble*
τελειόω *finish, make perfect*
τυφλόω *blind*
ὑψόω *exalt, lift up*

Vocabulary

γενεά, -ᾶς (I) *generation*
Μωυσῆς, -έως, ὁ *Moses*. Acc. -ῆν and -έα, dat. -ῆ and -εῖ
ὄφις, -εως, ὁ (the only masc. noun of this type) *serpent*
παράδοσις, -εως, ἡ *tradition*

ἀγοράζω *buy*
ἀκολουθέω (takes dat.) *follow*
ἀποκτείνω *kill* (aor. ἀπέκτεινα).
ἀριθμέω *number*
δέομαι (takes gen. of person) *entreat, beseech*
κατηγορέω (takes gen. of person) *accuse*
διὰ τί; *why?* (literally, "on account of what?")
καθώς *as, even as* (usually balanced by οὕτως, *so*, in the corresponding clause)

EXERCISE 40

Translate into English:

1. καὶ ἐπερωτῶσιν αὐτὸν Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων; 2. ὁ δὲ εὐθὺς ἐλάλησεν μετ᾽ αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, μὴ φοβεῖσθε. 3. παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 4. τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; 5. τὰ ἔργα τοῦ Θεοῦ ἐφανερώθη ἐν αὐτῷ. 6. ἐδεήθην τῶν μαθητῶν σου ἐκβαλεῖν τὸ δαιμόνιον.

EXERCISE 41

Translate into Greek:

1. I will let down the nets. 2. The scripture was fulfilled. 3. Whom seekest thou? 4. What shall I do? 5. He called them, and they followed him. 6. His disciples asked him this. 7. You accused the king. 8. We were building the city. 9. They were made free by the power of the resurrection. 10. Some will be humbled, but others will be exalted.

EXERCISE 42

Translate into Greek:

1. The fishermen were selling fish and buying bread. 2. Parents were put to death by children. 3. Honour thy father and thy mother. 4. Her daughter was healed by faith. 5. And they call the blind man, and say, Be of good comfort; he calleth thee. 6. They were afraid to ask him. 7. The bunches of grapes have been numbered by the high-priest. 8. Ye seek to kill me, because my word hath no place in you. 9. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. 10. They dwelt among the sheep and oxen.

Chapter 16

THIRD DECLENSION NEUTER NOUNS

There are three main types. As with neuter nouns of the 2nd declension, the same form is used for the nom., voc., and acc. both in the singular and in the plural.

	(1) *Nom. in* -α *and stem in* -ατ-	(2) *Nom. in* -ας *and stem in* -ατ-	(3) *Nom. in* -ος *and stem in* -ες-
	τὸ γράμμα *letter* Stem γραμματ-	τὸ κέρας *horn* Stem κερατ-	τὸ γένος *race* Stem γενες-
Sing. N., V., A.	γράμμα	κέρας	γένος
G.	γράμματος	κέρατος	γένους
D.	γράμματι	κέρατι	γένει
Plur. N., V., A.	γράμματα	κέρατα	γένη
G.	γραμμάτων	κεράτων	γενῶν
D.	γράμμασι(ν)	κέρασι(ν)	γένεσι(ν)

Notice: In the dat. plur. in classes (1) and (2) the τ is dropped before the σι. See p. 7. Contraction takes place in nouns of class (3). The gen. sing. in its full form is γένεσος. The ς drops out between two vowels (see p. 9) leaving γένεος which contracts (see p. 110) to γένους. So in the dat. sing., the ς drops out of γένεσι leaving γένει. In the plural γένη is for γένεα (see p. 10).

Declined like γράμμα, -τος are:

αἷμα *blood*
βρῶμα *food*
θέλημα *will*
νόσημα *sickness*
ὄνομα *name*
πνεῦμα *spirit*
ῥῆμα *word, saying*
σπέρμα *seed*
στόμα *mouth*
σῶμα *body*

Declined like κέρας, κέρατος are:

ἅλας *salt* (but in Mark 9.50, ἅλα is found as an acc.)
πέρας *end*
τέρας *marvel*
φῶς, φωτός *light*, is similarly declined

Declined like γένος, γένους are:

ἔθνος *nation*
ἔθος *custom*
εἶδος *appearance, form*
ἔτος *year*
μέρος *part*
ὄρος *mountain* (gen. plu. ὀρῶν or ὀρέων).
πλῆθος *crowd*
σκέλος *leg*
σκεῦος *vessel*
σκότος *darkness*
στῆθος *breast*
ψεῦδος *falsehood*

Other Third Declension Nouns

There are in the N.T. a number of third declension nouns which cannot be exactly placed in any of the classes hitherto dealt with. Some of them are given here, together with the gen. sing., from which the other cases can usually be discovered easily. Irregularities are noted.

ἡ γυνή *woman, wife*. Gen. sing. γυναικός; voc. sing. γύναι: declined otherwise as φύλαξ.

ἡ ἔρις *strife*. Gen. sing. ἔριδος; acc. sing. ἔριν. For the nom. plur. both ἔρεις and ἔριδες are found. Declension otherwise like ἐλπίς.

ἡ θρίξ *hair*. Gen. sing. τριχός. This unexpected genitive is the result of the operation of the rule (see p. 9) by which if a syllable begins with an aspirate and the next syllable also begins with an aspirate, the first aspirate is dropped. The gen. sing. of θρίξ in its original form is θριχός (stem θριχ-); but the first aspirate is dropped, giving us τριχός (stem τριχ-). The rest of the declension is as φύλαξ, but dat. plur. θριξίν

ἡ κλείς *key*. Gen. sing. κλεῖδος; acc. sing. κλεῖν and κλεῖδα; nom. plur. κλεῖς and κλεῖδες. Declension otherwise like ἐλπίς.

ἡ ναῦς *ship*. Found once only in N.T. in acc. sing.: ναῦν (Acts 27.41). (The declension of ναῦς, gen. sing. νεώς, is irregular in classical Greek. The usual N.T. word for "ship" is πλοῖον.)

ἡ νύξ *night*. Gen. sing. νυκτός. Rest of declension as φύλαξ, but dat. plur. νυξί(ν).

ὁ πούς *foot*. Gen. sing. ποδός. Declension as ἐλπίς. Dat. plur. ποσί(ν).

ἡ χάρις *grace, favour*. Gen. sing. χάριτος; acc. sing. χάριν and χάριτα. Declension otherwise like ἐλπίς.
ἡ ὠδίν *travail*. Gen. sing. ὠδῖνος. Declension like αἰών.

Among the *neuters* are:

τὸ γάλα *milk*. Gen. sing. γάλακτος.
τὸ γῆρας *old age*. Found only once (Luke 1.36) in dat. γήρει.
τὸ γόνυ *knee*. Gen. sing. γόνατος. Declined like γράμμα.
τὸ δάκρυ *tear*. Dat. plur. δάκρυσι(ν) is found; but in other cases the 2nd decl. neuter form δάκρυον is used.
τὸ ἥμισυ *half*. Gen. sing. ἡμίσους. For the plural ἡμίση, ἡμίσεα, and ἡμίσια are found in different N.T. manuscripts.
τὸ κρέας *flesh*. Nom. and acc. plur. κρέα.
τὸ οὖς *ear*. Gen. sing. ὠτός. Otherwise declined like γράμμα.
τὸ πῦρ *fire*. Gen. sing. πυρός.
τὸ ὕδωρ *water*. Gen. sing. ὕδατος. Otherwise declined like γράμμα.
τὸ φρέαρ *well*. Gen. sing. φρέατος. Otherwise declined like γραμμα.

The 2nd decl. neuter σάββατον, *Sabbath*, *week*, has a 3rd decl. dat. plur. σάββασι(ν).

VERBS WITH STEMS ENDING IN CONSONANTS

(*a*) Guttural Stems

Verbs in -ω whose stems end in consonants follow λύω closely. But note:

1. Changes take place when the consonant with which the stem ends is followed by σ, θ, μ, and τ. (See below, and also p. 6.)

2. Some of these verbs have certain strong tenses. They will be noted in the verb lists given.

3. Irregularities are found in these verbs. They too will be noted in the verb lists.

Stems ending in a Guttural: γ, κ, χ

A guttural and σ coalesce to ξ (=κς).

The 1st pers. sing. fut. indic. act. of ἄγω is ἄξω (ἄγ-σω).
The 1st pers. sing. fut. indic. act. of ἄρχομαι is ἄρξομαι (ἄρχ-σομαι).

The guttural is χ when followed by θ; i.e. it acquires an aspirate.

The 1st pers. sing. aor. indic. pass. of τίκτω (stem τεκ) is ἐτέχθην.
The 1st pers. sing. aor. indic. pass. of ἄγω is ἤχθην.

Present	*Compounds*	*English*	*Future*	*Aorist*	*Perfect*	*Perf. pass.*	*Aor. pass.*
ἄγω		*lead*	ἄξω	ἤγαγον		ἦγμαι	ἤχθην
	ἀπάγω	*lead away*					
	ἐπισυνάγω	*gather together*					
	ἐξάγω	*lead out*					
	παράγω	*pass by*					
	περιάγω	*go about*					
	προάγω	*go before*					
	συνάγω	*gather together*					
	ὑπάγω	*depart*					
ἀνοίγω[1]		*open*	ἀνοίξω	ἤνοιξα ἀνέῳξα ἠνέῳξα	ἀνέῳγα	ἀνέῳγμαι ἠνέῳγμαι ἤνοιγμαι	ἀνεῴχθην ἠνεῴχθην ἠνοίχθην
	διανοίγω	*open*					
ἄρχω		*rule*					
ἄρχομαι	(Mid. of ἄρχω)	*begin*	ἄρξομαι	ἠρξάμην			
δέχομαι	(dep.)	*receive*	δέξομαι	ἐδεξάμην	δέδεγμαι		ἐδέχθην
	παραδέχομαι	*receive*					
	προσδέχομαι	*wait for*					
διώκω		*pursue, persecute*					
	καταδιώκω	*follow*					
εὔχομαι		*pray*	-εὔξομαι	εὐξάμην			
	προσεύχομαι	*pray*					
ἔχω[2]		*have*	ἕξω	ἔσχον	ἔσχηκα		
	ἀνέχομαι (Mid.)	*endure*					
	ἀπέχω	*have in full*					
	ἐνέχω	*set oneself against*					
	παρέχω	*provide, show*					
ἥκω	(has perfect significance)	*have come*	ἥξω	ἧξα			
-λέγω[3]		*gather*	-λέξω	-έλεξα		λέλεγμαι	
	ἐκλέγομαι (Mid.)	*choose*					
πλέκω		*entwine, plait*		ἔπλεξα	πέπλεχα		-ἐπλάκην
πνίγω		*choke*					
	συνπνίγω	*choke*					
στήκω	(an -ω form sometimes used in N.T. for ἵστημι)	*stand*					
τρώγω		*eat*	τρώξω	ἔτρωξα			
φεύγω		*flee*	φεύξομαι (dep.)	ἔφυγον	πέφευγα		

[1] ἀνοίγω. A compound of οἴγω with ἀνά. The simplex is not found in N.T. Notice the variation of the augment. In ἤνοιξα the prefix is augmented. In ἀνέῳξα the verb is doubly augmented, ε-ῳξα. In ἠνέῳξα there are really three augments, a double augment to the stem, and an augment to the prefix. Similar variation in augment is found in the perf. pass. and aor. pass.

[2] ἔχω. The original verb stem is σεχ-. In the fut. a rough breathing replaces the initial σ, ἕξω. In the aor. the stem is shortened to σχ-, ἔσχον. In the perf. this shortened stem is lengthened to σχη-, ἔσχηκα.

[3] -λέγω *gather*. Not to be confused with (though it is in fact the same word) λέγω *say*, for which see below, p. 124.

The guttural is γ when followed by μ.

The 1st pers. sing. perf. indic. pass. of πλέκω is πέπλεγμαι.
The 1st pers. sing. perf. indic. pass. of ἄγω is ἧγμαι.

The guttural is κ when followed by τ.

The 3rd pers. sing. perf. indic. pass. of πλέκω is πέπλεκται.
The 3rd pers. sing. perf. indic. pass. of ἄγω is ἧκται.

Verbs of this class have a strong perfect active (i.e. without the κ of the ending, which would be inconvenient, since the stem ends in a guttural); e.g. πέφευγα from φεύγω. The guttural is, however, frequently aspirated, e.g. πέπλεχα from πλέκω.

The usual endings of the principal parts of verbs with guttural stems, therefore, are:

Pres.	*Fut.*	*Wk. aor. act.*	*Perf. act.*	*Perf. pass.*	*Wk. aor. pass.*
-γω -κω -χω	-ξω	-ξα	-χα	-γμαι	-χθην

The table on p. 123 lists verbs with guttural stems found in St Mark's Gospel. The compounds which appear in St Mark are also listed. Note particularly those which have a str. aor. act. If no part is given it means either that it is formed regularly, or that it is not found in the N.T.

Some verbs have a stem ending in a guttural in the present, whilst other tenses are supplied from quite different stems. Thus τρέχω *I run* has no aorist from a stem τρεχ-. Instead ἔδραμον is employed from a stem δραμ-. Ἔρχομαι *I come* and λέγω *I say* both very common verbs, have their principal parts supplied from different stems.

Present	*Compounds*	English	*Future*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
ἔρχομαι		*come, go*	ἐλεύσομαι	ἦλθον	ἐλήλυθα		
	ἀπέρχομαι	*go away*					
	διέρχομαι	*go through*					
	εἰσέρχομαι	*go into*					
	ἐξέρχομαι	*go out*					
	παρέρχομαι	*pass by*					
	προσέρχομαι	*approach*					
	συνεισέρχομαι	*enter together*					
λέγω		*say*	ἐρῶ	εἶπον	εἴρηκα	εἴρημαι	-ἐλέχθην ἐρρέθην
	διαλέγομαι (Mid.)	*discuss, argue*					
	προλέγω	*say beforehand, declare*					
τρέχω		*run*		ἔδραμον			
	ἐπισυντρέχω	*run together again*					
	περιτρέχω	*run about*					
	προστρέχω	*run to*					

Guttural Stems lengthened in Present by Consonantal ι

We shall find that in the present tense a verb stem is frequently lengthened by the addition of a letter or a syllable (see p. 190). Sometimes this is done by the addition of a y sound, known as consonantal ι (i.e. iota pronounced as a consonant). A guttural followed by this y becomes σσ or ζ.

Thus: φυλακ-ι-ω becomes φυλάσσω *guard*.
πραγ-ι-ω becomes πράσσω *do* (common in N.T. but not found in St Mark).
κραγ-ι-ω becomes κράζω *cry*.

The following is a list of the verbs with guttural stems found in St Mark which have present stems lengthened in this way:

Present	*Compounds*	English	*Fut.*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
ἁρπάζω		*seize, snatch away*	ἁρπάσω	ἥρπασα	ἥρπακα		ἡρπάγην / ἡρπάσθην
			[as though with dental stem]				
	διαρπάζω	*plunder*					
κηρύσσω		*proclaim*	κηρύξω	ἐκήρυξα	κεκήρυχα	κεκήρυγμαι	ἐκηρύχθην
κράζω		*cry*	κράξω	ἔκραξα	κέκραγα		
	ἀνακράζω	*cry out*					
ὀρύσσω		*dig*		ὤρυξα			ὠρύγην
	ἐξορύσσω	*dig out*					
παίζω		*play*	-παίξω	-ἔπαιξα			-ἐπαίχθην
	ἐμπαίζω	*mock at*					
πατάσσω		*strike*	πατάξω	ἐπάταξα			ἐπλήγην
-πλήσσω		*strike*		-ἔπληξα			-ἐπλάγην
	ἐκπλήσσω	*astonish*					
ῥήσσω		*rend, break*	ῥήξω	ἔρηξα or ἔρρηξα			
	διαρήσσω	*break asunder*					
σπαράσσω		*tear*		ἐσπάραξα			
	συνσπαράσσω or συσπαράσσω	*convulse*					
-στεγάζω		*roof* (not found in N.T.)					
	ἀποστεγάζω	*unroof*					
στενάζω		*groan*		ἐστέναξα			
	ἀναστενάζω	*sigh deeply*					
ταράσσω		*trouble, stir up*		ἐτάραξα		τετάραγμαι	ἐταράχθην
τάσσω		*arrange*	τάξομαι (Mid.)	ἔταξα	τέταχα	τέταγμαι	ἐτάχθην
	ἀποτάσσω	*take leave of*					
	ἐπιτάσσω	*command*					
	προστάσσω	*command*					
-τινάσσω		*shake*		-ἐτίναξα			
	ἐκτινάσσω	*shake off*					
φυλάσσω		*guard*	φυλάξω	ἐφύλαξα			

Perfect Middle and Passive of Verbs with Guttural Stems

Remember that a guttural and σ coalesce to ξ,
the guttural is χ when followed by θ,
the guttural is γ when followed by μ,
the guttural is κ when followed by τ.

The 3rd pers. plur. ending -νται cannot follow a consonant, and therefore a periphrastic construction is substituted (periphrastic, "roundabout" from περιφράζω, "to express by circumlocution"); the 3rd pers. plur. of ἐιμί is used with the plural of the middle or perfect passive participle (see p. 173–5).

Thus the perfect middle and passive indicative of ἄγω and κηρύσσω are:

Sing.	1.	ἧγμαι	κεκήρυγμαι
	2.	ἧξαι	κεκήρυξαι
	3.	ἧκται	κεκήρυκται
Plur.	1.	ἥγμεθα	κεκηρύγμεθα
	2.	ἧχθε	κεκήρυχθε
	3.	ἠγμένοι εἰσί(ν)	κεκηρυγμένοι εἰσί(ν)

Vocabulary

ἄκανθα (1) *thorn*
ἡδονή, ῆς (1) *pleasure*
Ἰουδαία (1), fem. of adj. Ἰουδαῖος, -α, ον *Judaea*
μέριμνα (1) *care*
ῥίζα (1) *root*
σφαγή, -ῆς (1) *slaughter*
χαρά, ᾶς (1) *joy*
διάβολος (2) *devil.* Masc. of adj. διάβολος, -ον
πλοῦτος (2) *riches*
στέφανος (2) *crown*
συνέδριον (2) *council* (usually of the Sanhedrin)
ἀρχαῖος, -α, -ον *ancient, of old time*
ἄφωνος, -ον *dumb*
πλεῖστος, -η, -ον (superlative of πολύς: see p. 151) *most, very great*
δώδεκα (indeclinable adjective) *twelve*
συνέρχομαι *come together*
φονεύω *murder, slay*
παρά (preposition), with acc. *beside, by*
πρός (preposition), with acc. *to, towards*
ὡς (adverb) *as, just as*

EXERCISE 43

Translate into English:

1. καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον. 2. καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν

ἀρχιερέα, καὶ συνέρχονται οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 3. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς (one) διαβολός ἐστιν. 4. καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος. 5. καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 6. ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνός ἐστιν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

EXERCISE 44

Translate into Greek:

1. We shall pray in the Spirit. 2. They waited for him. 3. He will do the will of God. 4. He cast out the unclean spirit. 5. In his mouth there is no falsehood. 6. The women wiped the feet of the Twelve with their hair. 7. I have the keys of death. 8. You have been led to the well. 9. The apostle was received with favour. 10. They plaited a crown of thorns.

EXERCISE 45

Translate into Greek:

1. Thou hast come from God and shalt go to God. 2. It was said by them of old time, Thou shalt do no murder. 3. The high priests and scribes were gathered together, and led him away into their council. 4. And again he prayed and said the same words. 5. Let them (that are) in Judaea flee to the mountains. 6. These receive the word with joy, but they have no root. 7. They are choked by cares and riches and pleasures. 8. Which of the prophets did your fathers not persecute? 9. I send thee to open the eyes of the blind and to turn men from darkness to light. 10. The disciples were troubled and cried out for (ἀπό) fear.

Chapter 17

PRONOUNS

Possessive Pronouns

Possessive pronouns, as they are called in many grammars, are in reality adjectives since they always qualify a noun, expressed or unexpressed. They denote possession, e.g. *my*, *our*, *thy*, *your*. The Greek possessives are all of the second and first declension type (see pp. 36–37).

1st Person: *My*: ἐμός, ἐμή, ἐμόν.
Our: ἡμέτερος, α, ον (α pure).
2nd Person: *Thy* (or *your*, singular): σός, σή, σόν.
Your (plural): ὑμέτερος, α, ον (α pure).

There is no Greek possessive for the third person, *his*, *her*, *its*, *their*. These are translated by the genitive of the personal pronoun (see p. 47) αὐτοῦ, αὐτῆς, αὐτοῦ, αὐτῶν.

The genitive of the personal pronouns of the 1st and 2nd persons may, of course, be used instead of the possessives. "My father" may be translated either by ὁ ἐμὸς πατήρ (or ὁ πατὴρ ὁ ἐμός) or by ὁ πατήρ μου.

The gender of the possessive is determined by the noun with which it agrees, and not by the sex of the person to whom the pronoun refers. Thus "our mother" is ἡ ἡμέτερα μητήρ (or ἡ μητὴρ ἡ ἡμέτερα), ἡμέτερα being fem. sing., even though the word "our" may refer to men. This is felt to be a difficulty by some beginners. But it must be remembered that the so-called possessive pronoun is an adjective, and therefore agrees in number, case, and gender with *the noun it qualifies*.

Possessive pronouns, like other adjectives, may be used predicatively (see p. 40), when the English translation will be *mine*, *ours*, *thine*, *yours*: τὸ ἀργύριόν ἐστιν ἐμόν *the silver is mine*.

Examples

τὸ ἐμὸν ὄνομα (Matt. 18.20) *my name*.
ἡ χαρὰ ἡ ἐμή (John 3.29) *my joy*.
ἐν τῷ σῷ ὀφθαλμῷ (Matt. 7.3) *in thine own eye*.
τῆς ἡμετέρας θρησκείας (Acts 26.5) *of our religion*.
ὁ καιρὸς ὁ ὑμέτερος (John 7.6) *your time*.

Note also τὸ σόν *that which is thine*; τὰ σά *thy goods*; τὸ ὑμέτερον *that which is your own*; τὸ ἡμέτερον *that which is our own, our own property.*

Reflexive Pronouns

Reflexive pronouns are those which refer back to (or "bend back upon", from Latin *reflecto, bend back*) the subject of the clause. In the sentences, "You will hurt *yourself*"; "I cannot see *myself* doing that", the words in italics are reflexive pronouns. It will be obvious that there can be no nominative or vocative cases of a reflexive pronoun, but all the oblique cases are found, accusative, genitive (e.g. of myself) and dative (e.g. to myself).

The reflexive pronoun must be carefully distinguished from the definite pronoun used for emphasis, αὐτός *self* (see p. 47), which is, of course, used frequently in the nominative: "I myself saw the accident".

1st person sing. myself		*2nd person sing.* thyself		*3rd person sing.* himself, herself, itself		
Masc.	*Fem.*	*Masc.*	*Fem.*	*Masc.*	*Fem.*	*Neut.*
A. ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν	ἑαυτόν	ἑαυτήν	ἑαυτό
G. ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ
D. ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ

αὑτόν, αὑτήν, αὑτό is also found for third person singular.

The plural of all three persons is the same:

1st, 2nd, and 3rd persons plural ourselves, yourselves, themselves		
Masc.	*Fem.*	*Neut.*
A. ἑαυτούς	ἑαυτάς	ἑαυτά
G. ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D. ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς

Examples

οὐδὲ ἐμαυτὸν ἠξίωσα (Luke 7.7) *neither thought I myself worthy.*
ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ (John 7.17) *I speak from myself.*
σὺ περὶ σεαυτοῦ μαρτυρεῖς (John 8.13) *thou bearest witness of thyself.*
ἄλλους ἔσωσεν, σωσάτω ἑαυτόν (Luke 23.35) *he saved others; let him save himself.*
ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς (Luke 9.60) *leave the dead to bury their own dead.*
μαρτυρεῖτε ἑαυτοῖς (Matt. 23.31) *ye witness to yourselves.*
ἐν ἑαυτοῖς στενάζομεν (Rom. 8.23) *we groan within ourselves.*

The Indefinite Pronoun

The indefinite pronoun τις is the equivalent of the English *some*, *any*, *somebody*, *anybody*, *certain*, *a man*. Its declension is the same as that of the interrogative τίς, apart from accentuation.

	Masc. and *Fem.*	*Neut.*
Sing. N.	τις	τι
A.	τινά	τι
G.	τινός	τινός
D.	τινί	τινί
Plur. N.	τινές	τινά
A.	τινάς	τινά
G.	τινῶν	τινῶν
D.	τισί(ν)	τισί(ν)

Τις is an enclitic. It throws its accent back on to the preceding word (see p. 273). But if the preceding word has an acute accent on the last syllable but one, it receives no accent from the enclitic. In this case the indefinite pronoun loses its accent altogether if it is the monosyllable τις or τι; if it is a disyllable the accent is retained as shown above.

The indefinite pronoun may stand by itself, being used as a pronoun proper. E.g.

πῶς δύναταί τις εἰσελθεῖν . . . (Matt. 12.29) *how can anybody* (or "a man") *enter . . . .*
εἴδομέν τινα . . . (Luke 9.49) *we saw a certain man* (or "some one").
οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ (John 2.25) *he had no need that any should bear witness.*

The indefinite pronoun may also be used adjectivally. In this case it usually follows the noun with which it agrees, and no article is used:

ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως (Luke 8.27) *there met* (him) *a certain man out of the city.*

ἐγένετο . . . ἱερεύς τις ὀνόματι Ζαχαρίας (Luke 1.5) *there was a certain priest by name Zacharias.*

μετὰ δὲ ἡμέρας τινὰς . . . (Acts 24.24) *after some* (or "certain") *days.*

The Reciprocal Pronoun

The reciprocal pronoun ἀλλήλους translates the English "one another", "each other". There is no nominative case. No fem. or neut. forms are found in the New Testament.

	Masc.
A.	ἀλλήλους
G.	ἀλλήλων
D.	ἀλλήλοις

ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων (Matt. 25.32) *he will separate them from one another.*

καὶ ἔλεγον πρὸς ἀλλήλους (Mark 4.41) *and they said to each other.*

VERBS WITH STEMS ENDING IN CONSONANTS

(*b*) Dental Stems

When the stem of a verb ends in a dental consonant (δ, τ, or θ) the following points are to be noticed (see p. 7):

A dental drops out before σ and κ.

The 1st pers. sing. fut. indic. act. of πείθω *persuade*, is πείσω (for πείθ-σω).

A dental followed by θ, μ, or τ becomes σ.

The 1st pers. sing. perf. indic. pass. of πείθω is πέπεισμαι (for πέπειθ-μαι).

The 1st pers. sing. aor. indic. pass. of πείθω is ἐπείσθην (for ἐπείθ-θην).

We have already noticed (p. 125) that some verbs have a lengthening of the verb stem in the present. Most of the verbs with dental stems form their present by adding to the stem the y sound known as "consonantal ι" (cf. p. 125). A dental followed by this y usually becomes ζ. ἁγιαδ-ι-ω becomes ἁγιάζω. ἁγνιδ-ι-ω becomes ἁγνίζω. These two verbs may serve as models of a large number of verbs in -αζω and -ιζω.

Present	*Stem*	English	*Future*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
ἁγιάζω ἁγνίζω	ἁγιαδ- ἁγνίδ-	*sanctify* *purify*	ἁγιάσω ἁγνίσω	ἡγίασα ἥγνισα	ἡγίακα ἥγνικα	ἡγίασμαι ἥγνισμαι	ἡγιάσθην ἡγνίσθην

There is a group of verbs like κόπτω *cut* which the student might think to have stems ending in a dental. The τ, however, is an addition in the present to the verb stem κοπ-. These verbs will be treated under the heading of labial stems (p. 143).

πίπτω *fall*. The verb stem of this irregular verb ends in a dental, πετ-. In the present the stem is lengthened by reduplication with ι as a helping vowel; thus πι-πετ-ω. The ε of the stem drops out for ease of pronunciation, giving us πίπτω. The future, which is deponent, and the aorist are from another stem πεσ-, and the perfect from yet another πτω-: πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα.

πίπτω has a compound which is common in the N.T., ἀναπίπτω *recline* (at a meal).

Opposite is a list of the verbs with dental stems which appear in St Mark's Gospel. They are given here so that the student may see how extensive and how useful this class of verb is. Most of the verbs in this class are in -άζω and -ίζω, and follow the model of ἁγιάζω and ἁγνίζω (see above). But some verbs with dental stems show certain irregularities. The following must be noted:

ἐργάζομαι (deponent) *work*, has aor. ἠργασάμην; perf. εἴργασμαι; and aor. pass. -εἰργάσθην.

εὐαγγελίζω *bring good tidings*, mid. *proclaim good tidings*, especially in the Christian sense, *preach the gospel*; pass. *have good tidings proclaimed to one*; aor. εὐηγγέλισα; perf. pass. εὐηγγέλισμαι; aor. pass. εὐηγγελίσθην.

καθαρίζω *cleanse*, has fut. καθαριῶ (see p. 134); aor. ἐκαθέρισα; perf. pass. κεκαθέρισμαι. Notice the ε after the θ in both aor. act. and perf. pass. This is a mistaken second augment, as though the verb

Verb	*Compounds*	English	*Verb*	*Compounds*	English
ἀγοράζω		*buy*	καυματίζω		*burn, scorch up*
ἀλαλάζω		*shout, wail*	κολαφίζω		*buffet*
ἁλίζω		*salt, season*	κοπάζω		*grow weary, abate*
ἀναγκάζω		*compel*	κτίζω		*create*
ἀναθεματίζω		*anathematize, curse*	λογίζομαι (dep.)		*reckon, suppose*
ἀποκεφαλίζω		*behead*		διαλογίζομαι	*consider, reason*
ἀρτίζω		*fit*	μερίζω		*divide*
	καταρτίζω	*furnish, complete*		διαμερίζω	*distribute*
ἀσπάζομαι (dep.)		*greet, salute*	ὀνειδίζω		*reproach*
ἀτιμάζω		*dishonour*	ὁρκίζω		*make swear, adjure*
ἀφρίζω		*foam* (at mouth)	πειράζω		*try, tempt*
βαπτίζω		*baptize*	ποτίζω		*give to drink*
βασανίζω		*torture*	ῥαντίζω		*sprinkle*
βαστάζω		*carry*	σκανδαλίζω		*cause to stumble*
γαμίζω		*give in marriage*	-σκευάζω		*prepare*
γεμίζω		*fill*		κατασκευάζω	*prepare*
δαιμονίζομαι (dep.)		*be possessed*	-σκιάζω		*shade*
δαμάζω		*tame*		ἐπισκιάζω	*overshadow*
δοκιμάζω		*test, prove*	σκορπίζω		*scatter*
	ἀποδοκιμάζω	*reject*		διασκορπίζω	*scatter abroad*
δοξάζω		*glorify*	σκοτίζω		*darken*
ἐγγίζω		*draw near*	σμυρνίζω		*mingle with myrrh*
ἐναγκαλίζομαι (dep.)		*take into one's arms*	σπλαγχνίζομαι (dep.)		*feel pity*
ἐξουσιάζω		*exercise authority over*	στυγνάζω		*have a gloomy face*
	κατεξουσιάζω	*exercise authority over*	σχίζω		*cleave, divide*
ἑτοιμάζω		*prepare*	τρίζω		*grind, gnash*
θαυμάζω		*wonder*	φημίζω		*spread a report*
	ἐκθαυμάζω	*wonder greatly*		διαφημίζω	*spread abroad*
θηλάζω		*suckle*	χορτάζω		*fill, satisfy* (with food)
ἱματίζω		*clothe*	χωρίζω		*separate*

were a compound with κατά, which it is not. It is connected with the adjective καθαρός *clean*.

καθίζω *set*, *appoint*, is used more frequently in the intransitive sense, *sit*: fut. καθίσω; aor. ἐκάθισα; perf. κεκάθικα.

σώζω or σῴζω *save*: fut. σώσω; aor. ἔσωσα; perf. σέσωκα; perf. pass. σέσωσμαι or σέσωμαι; aor. pass. ἐσώθην.

πείθω *persuade*: pass. *be persuaded*, *obey*, with dat. Fut. πείσω; aor. ἔπεισα; str. perf. πέποιθα, with present meaning, *I trust*; perf. pass. πέπεισμαι; aor. pass. ἐπείσθην.

σπεύδω *hasten*: aor. ἔσπευσα.

καθεύδω *sleep*. Frequent in imperfect of continuous action, ἐκάθευδεν *he was asleep*.

Contracted Future

A few verbs in this class have a contracted future. They are:

Present	English	*Fut. act.*	*Aor. act.*	*Perf. act.*	*Perf. pass.*
γνωρίζω	*make known*	γνωριῶ[1]	ἐγνώρισα		
ἐλπίζω	*hope*	ἐλπιῶ	ἤλπισα	ἤλπικα	
καθαρίζω	*cleanse*	καθαριῶ	ἐκαθέρισα		κεκαθέρισμαι
μακαρίζω	*bless*	μακαριῶ			

This future appears to be a survival from classical Greek. In Attic Greek, verbs with stems of more than one syllable ending in ιδ had a contracted future. The σ, having caused the loss of the preceding dental, was dropped as coming between two vowels; ε was substituted, and this ε contracted with the vowel of the personal ending. The steps in this process in arriving at the future of ἐλπίζω, for instance, would be ἐλπίδ-σω, ἐλπίσω, ἐλπίω, ἐλπιέω, ἐλπιῶ.

The conjugation of the fut. ind. act. in full is: ἐλπιῶ
ἐλπιεῖς
ἐλπιεῖ
ἐλπιοῦμεν
ἐλπιεῖτε
ἐλπιοῦσι(ν)

As will be clear from the list on p. 133 the majority of N.T. verbs in -ίζω have fut. in -ίσω.

Perfect Middle and Passive of Verbs with Dental Stems

Remember that a dental drops out before σ. The dental becomes σ when followed by θ, μ, or τ.

The periphrastic 3rd pers. plur. is found, as in the case of guttural stems (see p. 126). The perfect indicative mid. and pass. of ἁγιάζω, which may provide a model is:

Sing.	1. ἡγίασμαι	*Plur.*	1. ἡγιάσμεθα
	2. ἡγίασαι		2. ἡγίασθε
	3. ἡγίασται		3. ἡγιασμένοι εἰσί(ν)

[1] In Col. 4.9 γνωριῶ and γνωρίσω are found as variants in different MSS.

Vocabulary

Ἡρῴδης (1) *Herod*
ἥλιος (2) *sun*
κόπος (2) *trouble*
Τιμόθεος (2) *Timothy*
ἔντιμος, ον *prized, precious, dear*
ἕξ (indecl. adj.) *six*
ἐμβαίνω (compound of βαίνω; aor. infin. ἐμβῆναι) *go into, embark*
κακόω *afflict*
μέλλω, followed by infin., *to be about* (to . . .). Imperf. ἤμελλον; fut. μελλήσω
παραδώσουσιν 3rd pers. plur. fut. act. of παραδίδωμι (see p. 243) *they will deliver, betray*
πάρειμι (compound of εἰμί) *be at hand, be present*
ποταπός, ή, όν (interrog. pronoun) *of what kind?*
οὔτε . . . οὔτε (conjunctions) *neither . . . nor*
πάντοτε (adverb) *always*

EXERCISE 46

Translate into English:

1. ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. 2. τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί. 3. ἑκατοντάρχου δέ τινος δοῦλος ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 4. οἱ δὲ ἄνθρωποι ἐθαύμασαν καὶ εἶπον Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν; 5. καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον. 6. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους.

EXERCISE 47

Translate into Greek:

1. Who will save me from this death? 2. Yours is the kingdom of God. 3. In those days the sun shall be darkened. 4. There are six days in which men ought to work. 5. Love worketh no evil. 6. Save me from (ἐκ) this hour. 7. God was glorified in his works. 8. Separate yourselves from evil. 9. We trust in the Lord. 10. He cleansed himself.

EXERCISE 48

Translate into Greek:

1. In the resurrection they neither marry nor are given in marriage, but are as the angels in heaven. 2. We have hoped in God who is the Saviour

of men. 3. There was there a certain disciple by name Timothy, the son of a Jewish woman. 4. I declared unto them thy name, and will declare it. 5. God has called us to preach the gospel to them. 6. He hastened to come down from the tree. 7. They will not be persuaded because their hearts are not sanctified. 8. They dishonour themselves who cause the little ones to stumble. 9. And some of them were persuaded and baptized. 10. Herod the king put forth his hands to afflict certain of the faithful.

Chapter 18

PREPOSITIONS—*continued*

The prepositions dealt with on p. 30 were followed by one case only of the noun or pronoun. Those dealt with on p. 62ff. were found with the acc. and gen. There are three prepositions which may govern the acc., gen., or dat. They are as follows:

Preposition	*Before vowel*	*Before aspirate*	*Meaning with acc.*	*Meaning with gen.*	*Meaning with dat.*
ἐπί	ἐπ'	ἐφ'	*towards, upon, against*	*upon, in the presence of, in the time of*	*on, at, on account of, with a view to*
παρά	παρ'	παρ'	*by the side of, along, beside, by, contrary to, in comparison with, than*	*from beside, from, by*	*at the side of, near, with, in the sight of*
πρός	πρός	πρός	*to, towards, at, with*	*in the interest of*	*at, near*

Examples

ἐπί *with acc.* often, but by no means always, includes the idea of movement towards:

ἔρχονται ἐπὶ τὸ μνῆμα (Mark 16.2) *they come towards the sepulchre.*
ἐπὶ τὸ δῶμα (Luke 5.19) *upon* (i.e., up on to) *the housetop.*
ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (Eph. 5.6) *the wrath of God cometh upon the sons of disobedience.*
βασιλεία ἐπὶ βασιλείαν (Matt. 24.7) *kingdom against kingdom.*

ἐπί *with gen.* rather gives the idea of position without movement:

ἐπὶ τῶν νεφελῶν (Matt. 24.30) *on the clouds.*

But occasionally the idea of motion is present:

ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς (Mark 4.26) *as a man might throw seed on to the ground.*

ἐπὶ σοῦ (Acts 23.30) *in thy presence.*
ἐγένετο ἐπὶ Κλαυδίου (Acts 11.28) *it came to pass in the days of Claudius.*

ἐπί *with the dat.* denotes rest on or at a place:

ἐπὶ πίνακι (Matt. 14.8) *on a charger.*
ἐπὶ τῇ πηγῇ (John 4.6) *at the well.*
οὐκ ἐπ' ἄρτῳ μόνῳ (Luke 4.4) *not for* (*or* on account of) *bread alone.*
ἐπὶ ἔργοις ἀγαθοῖς (Eph. 2.10) *for* (*or* with a view to) *good works.*

παρά *with the acc.* denotes movement to or along the side of. The root meaning of παρά is "beside".

παρὰ τὴν θάλασσαν (Matt. 4.18) *by the sea.*
παρὰ τὴν ὁδόν (Mark 4.4) *by the wayside.*
παρὰ τὸν νόμον (Acts 18.13) *contrary to the law.*
μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν (Rom. 12.3) *not to think more highly than* (in comparison with what) *he ought to think.*
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα (Heb. 1.4) *he hath obtained a more excellent name than they.*

παρά *with the gen.* denotes movement from the side of:

παρὰ τῶν ἀρχιερέων (Mark 14.43) *from the high priests.*
τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται (John 15.26) *the Spirit of truth which proceedeth from the Father.*

Sometimes παρά with the gen. denotes agent, in a sense approximating to that of ὑπό with the gen. But all N.T. instances are quotations from the Septuagint.

παρὰ Κυρίου ἐγένετο αὕτη (Mark 12.11) *this was done by the Lord.*

παρά *with the dat.* denotes rest at the side of:

παρ' αὐτῷ ἔμειναν (John 1.39) *they stayed with* (beside) *him.*
παρὰ δὲ Θεῷ πάντα δυνατά (Matt. 19.26) *but with God all things are possible.*
εὗρες γὰρ χάριν παρὰ τῷ Θεῷ (Luke 1.30) *for thou hast found favour with* (in the sight of) *God.*

πρός *with the acc.* usually means *to* or *towards*, and is used with persons, whilst εἰς is more often used with things. But there is no hard and fast rule about this.

συ ἔρχῃ πρός με; (Matt. 3.14) *dost thou come to me?*

It is sometimes used after verbs of speaking:

λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν (John 2.3) *the mother of Jesus saith to him.*

It is also used of close proximity, *at* or *with*:

πρὸς τὴν ῥίζαν τῶν δένδρων (Matt. 3.10) *at the root of the trees.*
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; (Mark 6.3) *and are not his sisters here with us?*

It is also used of time:

πρὸς ἑσπέραν ἐστίν (Luke 24.29) *it is towards evening.*

πρός *with the gen.* occurs only once in the N.T.:

τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει (Acts 27.34) *for this is for* (in the interest of) *your safety.*

πρός *with the dat.* occurs only six times in the N.T.:

πρὸς τῷ ὄρει (Mark 5.11) *near the mountain.*
πρὸς τῇ θύρᾳ (John 18.16) *at* (close to) *the door.*

Improper Prepositions

Some prepositions which, unlike those we have already described, are never used as prefixes in compound verbs, are styled improper prepositions. The reason for this description is not clear. There are some forty of them. Two or three of the less common are used with the dative case, the rest with the genitive. Those which occur in St Mark are as follows. They are all used with the genitive case:

ἔμπροσθεν *in front of, before, in the presence of*
ἕνεκα, ἕνεκεν *because of*
ἔξω *outside, out of*
ἔξωθεν *outside, out of*
ἔσω *within*
ἕως *until, as far as*
ὀπίσω *behind, after*
πέραν *beyond*
πλήν *except*
χωρίς *apart from, without.*

Other improper prepositions found commonly in the N.T. are:

ἄχρι, ἄχρις *until, as far as*
ἐνώπιον *before, in the presence of*
ἐπάνω *above*
μεταξύ *between*
μέχρι, μέχρις *until, as far as.*

These also are used with the genitive case.

DEMONSTRATIVE PRONOUNS AND THEIR CORRELATIVES

Declined like οὗτος (see p. 48) are the demonstrative pronouns τοιοῦτος, τοιαύτη, τοιοῦτο *such*; τοσοῦτος, τοσαύτη, τοσοῦτο *so great, so much* (plur. *so many*); and τηλικοῦτος, τηλικαύτη, τηλικοῦτο *so great.* In the declension of these words, however, the initial τ of the oblique cases of οὗτος is omitted; thus the acc. masc. sing. of τοιοῦτος is τοιοῦτον, not τοιτοῦτον. Τοιοῦτον, τοσοῦτον, τηλικοῦτον are found as alternatives in the neut. sing.

> ... τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις (Matt. 9.8) ... *God who had given such power unto men.*
> οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον (Luke 7.9) *not even in Israel have I found so great faith.*
> ὃς ἐκ τηλικούτου θανάτου ἐρύσατο ἡμᾶς (2 Cor. 1.10) *who delivered us out of so great a death.*

In English the words "such", "so great", "as much", etc. are often balanced in a subordinate clause by the word "as": e.g. *I will show you such things as you have never seen*; *I have not so much* (or as much) *energy as I used to have.* In these examples "as" is a relative word introducing the subordinate (relative) clause, and relating it to the words "such" and "so" in the main clauses.

Similarly in Greek demonstrative pronouns have correlatives. For example, ἐκεῖνος and οὗτος are frequently found with their correlative ὅς, ἥ, ὅν (see pp. 81ff.).

With τοιοῦτος may be found the relative pronouns οἷος, οἷα, οἷον, *of what kind, as*; ὁποῖος, ὁποία, ὁποῖον, *of what kind, as*, or the relative adverb ὡς *as.*

> οἷοί ἐσμεν τῷ λόγῳ ... τοιοῦτοι ... τῷ ἔργῳ (2 Cor. 10.11) *what we are in word ... such* (are we) *also in deed.*

πάντας . . . γενέσθαι τοιούτους ὁποῖος καὶ ἐγώ εἰμι (Acts 26.29) *all . . . might become such as I also am.*

τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης (Philem. 9) *being such a one as Paul the aged.*

With τοσοῦτος may be found the relative pronoun ὅσος, ὅση, ὅσον *as much as, as*, or the consecutive adverb ὥστε *so as to, as.*

τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν (Heb. 10.25) *so much the more as ye see the day drawing nigh.* (τοσούτῳ and ὅσῳ are datives of difference, "more by so much".)

ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον (Matt. 15.33) *so many loaves as to fill so great a multitude.*

TIME AND PLACE

Time

English expresses time by using a preposition followed by the noun of time, e.g.:

(*Extent of time*) "for two hours"; "throughout the night"; (*Time within which*) "it happened in the night"; "he went out during the second act; (*Time at which*, i.e. point of time) "on the first day"; "at midnight".

Greek expressses time by placing the noun of time in the appropriate case, the accusative for extent of time, the genitive for time within which (though the genitive has other temporal uses as well) and the dative for point of time.

Extent of Time. The accusative case is used:

ἔμειναν οὐ πολλὰς ἡμέρας (John 2.12) *they remained not many days.*

ποιήσας τε μῆνας τρεῖς (Acts 20.3) *and when he had spent three months.*

But in the following the dative appears to be used of extent of time:

χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον (Luke 8.27) *for a long time he had worn no clothes.*

Time within which. The genitive case is used:

ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος (Matt. 24.20) *that your flight be not in winter.*

οὗτος ἦλθεν πρὸς αὐτὸν νυκτός (John 3.2) *this man came to him by night* (i.e. during the night).

νηστεύω δὶς τοῦ σαββάτου (Luke 18.12) *I fast twice in the week.*

νυκτὸς καὶ ἡμέρας (Mark 5.5) *night and day* (i.e. during the night and during the day).

Time at which. The dative case is used:

εὐθὺς τοῖς σάββασιν (Mark 1.21) *straightway on the Sabbath day.*

τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων (Mark 14.12) *on the first day of unleavened bread.*

The accusative is also used (but rarely) to denote point of time:

ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός (John 4.52) *yesterday at the seventh hour the fever left him.*

Prepositions are, however, sometimes employed in expressing time: ἐν with dat. may express both time within which and time at which:

ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις (Luke 2.1) *now it came to pass in those days.*

ἐν τοῖς σάββασιν (Luke 13.10) *on the Sabbath day.*

Other prepositions, as we have already seen (pages 63f.), may have a temporal meaning:

δία with gen., *throughout*:

δι' ὅλης νυκτὸς κοπιάσαντες (Luke 5.5) *having toiled throughout the whole night.*

The accusative of extent of time would equally well express this: νυκτὰ ὅλην κοπιάσαντες.

μετά with acc., *after*:

μετὰ δὲ τρεῖς μῆνας (Acts 28.11) *and after three months.*

πρό with gen., *before*:

πρὸ τοῦ κατακλυσμοῦ (Matt. 24.38) *before the flood.*

Place

Extent of Space or distance is expressed by the accusative case:

εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ (Luke 24.13) *to a village which was sixty furlongs from Jerusalem* (literally, "a village distant from Jerusalem sixty furlongs").

ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον (Luke 5.3) *to put out a little from the land.* (ὀλίγον is the acc. neut. of the adjective ὀλίγος, and may be used for extent of space or time, *a little way, for a short while.*)

ὅστις σε ἀγγαρεύσει μίλιον ἕν . . . (Matt. 5.41) *and whosoever shall compel thee to go one mile. . . .*

Route. Twice in St Luke a genitive is used to express route, or "the way by which":

ποίας εἰσενέγκωσιν αὐτόν (Luke 5.19) *by what* (way) *they might bring him in.*

ἐκείνης ἤμελλεν διέρχεσθαι (Luke 19.4) *he was about to go through by that* (way).

With both ποίας and ἐκείνης in these sentences ὁδοῦ is to be understood.

Place where. To express "place where", the preposition ἐν *in*, and παρά *beside*, with the dative are usual. But a locative dative without a preposition is found in such phrases as καθαροὶ τῇ καρδίᾳ (Matt. 5.8) *pure in heart*; Χριστοῦ παθόντος σαρκί (1 Pet. 4.1) *as Christ suffered* (genitive absolute, see p. 178f.) *in the flesh.*

The student will by now be familiar with the common prepositions which have a locative meaning, εἰς, ἐκ, ἀπό, etc.

VERBS WITH STEMS ENDING IN CONSONANTS

(*c*) Labial Stems

When the stem of a verb ends in a labial consonant (β, π, φ) the following points are to be noted (see p. 7):

A labial and ς coalesce to give ψ:

The 1st pers. sing. fut. indic. act. of κλέπτω (stem κλεπ-) is κλέψω.

A labial followed by θ becomes φ, i.e. it acquires an aspirate:

The 1st pers. sing. aor. indic. pass. of καλύπτω (stem καλυπ-) is ἐκαλύφθην.

A labial followed by μ becomes μ.

The 1st pers. sing. perf. indic. pass. of γράφω is γέγραμμαι.

A labial followed by τ takes the form π.

The 3rd pers. sing. perf. indic. pass. of τρίβω is τέτριπται.

Present	Compounds	English	Future	Aor. act.	Perf. act.	Perf. pass.	Aor. pass.
ἀλείφω		*anoint*	ἀλείψω	ἤλειψα			ἠλείφθην
ἅπτω (not in Mark)		*kindle, light*		ἧψα			ἥφθην
ἅπτομαι (deponent)		*lay hold of*		ἡψάμην			
βάπτω		*dip*	βάψω	ἔβαψα		βέβαμμαι	
	ἐμβάπτω	*dip in*					
βλάπτω		*hurt*		ἔβλαψα			
βλέπω		*see, look at*	βλέψω	ἔβλεψα			
	ἀναβλέπω	*look up, recover sight*					
	διαβλέπω	*see clearly*					
	ἐμβλέπω	*look at*					
	περιβλέπω	*look about*					
γράφω		*write*	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην
	ἐπιγράφω	*write upon, inscribe*					
θλίβω		*press, afflict*				τέθλιμμαι	
	συνθλίβω	*press together*					
καλύπτω		*cover*	καλύψω	ἐκάλυψα		κεκάλυμμαι	ἐκαλύφθην
	ἀποκαλύπτω (not in Mark)	*reveal*					
	περικαλύπτω	*cover around*					
κλέπτω		*steal*	κλέψω	ἔκλεψα			
κόπτω		*beat, cut*	κόψω	ἔκοψα			ἐκόπην
	ἀποκόπτω	*cut off*					
	κατακόπτω	*cut in pieces*					
κύπτω		*stoop*		ἔκυψα			
λείπω		*leave*	λείψω	ἔλιπον (strong)		λέλειμμαι	ἐλείφθην
	ἐγκαταλείπω	*leave behind, forsake*					
	καταλείπω	*leave behind, forsake*					
νίπτω		*wash*		ἔνιψα			
πέμπω		*send*	πέμψω	ἔπεμψα			ἐπέμφθην
-ράπτω		*sew*					
	ἐπιράπτω	*sew upon*					
σέβομαι (deponent)		*worship*					
στίλβω		*shine*					
στρέφω		*turn*	στρέψω	ἔστρεψα		ἔστραμμαι	ἐστράφην
	ἐπιστρέφω	*turn towards*					
	καταστρέφω	*overturn*					
-τρέπω		*turn*		-έτρεψα			-ετράπην
	ἐπιτρέπω	*turn to, entrust, permit*					
-τρίβω		*rub*	-τρίψω	-έτριψα		-τέτριμμαι	-ετρίβην
	συντρίβω	*break in pieces, crush, bruise*					
τύπτω		*strike*					

Notice also the following which do not occur in St Mark:

κρύπτω		*hide*	κρύψω	ἔκρυψα	κέκρυφα	κέκρυμμαι	ἐκρύβην
ῥιπτέω (classical ῥίπτω)		*throw*		ἔριψα / ἔρριψα		ἔριμμαι / ἔρριμμαι	
τρέφω[1]		*nurture, feed*		ἔθρεψα		τέθραμμαι	ἐτράφην

[1] The stem of this verb is θρεφ-. The first aspirate disappears when the second is present as in the pres. indic. The first aspirate remains when the second is absent as in the aor. ἔθρεψα.

In this class occurs the group of verbs mentioned on p. 132 whose present stems are lengthened by the addition of τ, as τύπ-τ-ω: imperf. ἔτυπτον. Note, however, that πίπτω (stem πετ-) is not of this class. See p. 132.

On page 144 is a list of verbs with labial stems which occur in St Mark. Where principal parts are not given they either do not occur in St Mark, or, if they do, show no irregularity. Notice that wherever the perf. indic. act. occurs it is strong. Notice also the frequency of str. aor. passives (ending in -ην and not -θην).

PERFECT MIDDLE AND PASSIVE OF VERBS WITH LABIAL STEMS

The periphrastic 3rd pers. plur. is required. See p. 126. The perf. indic. mid. and pass. of κρύπτω will serve as a model:

Sing.	1.	κέκρυμμαι
	2.	κέκρυψαι
	3.	κέκρυπται
Plur.	1.	κεκρύμμεθα
	2.	κέκρυφθε
	3.	κεκρυμμένοι εἰσί(ν).

Vocabulary

ἐργάτης (1) *workman*
δάκτυλος (2) *finger*
κτίσις, εως (3) *creation*
'Αβιάθαρ, (ὁ) indecl. *Abiathar*
νήπιος, α, ον *childish* (as noun, *babe*)
συνετός, ή, όν *wise, prudent*
ἀφορίζω *separate*
ἐκπορεύομαι (dep.) *proceed*
ἐπιτρέπω (with dat.) *permit, allow*
ἔφαγον (strong aor.) *I ate* (suppletive of ἐσθίω)
καταψύχω *cool*
κολλάω *unite*. Pass.: *cleave to* (with dat.)
οὐδέποτε (adv.) *never*
πρῶτον (adv.) *first, at first* (acc. neut. of πρῶτος)
δύο *two* (see p. 170)

EXERCISE 49

Translate into English:

1. καὶ ἐκείνην τὴν ὥραν τὸ δαιμόνιον συνεσπάραξεν αὐτόν, καὶ ἔπεσεν ἐπὶ τῆς γῆς. 2. ὁ δὲ Δαυεὶδ εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ 'Αβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους ἔφαγεν; οὓς οὐκ ἔξεστιν φαγεῖν. 3. ἐν ταῖς ἡμέραις ἐκείναις πέμψω ὑμῖν τὸ Πνεῦμα τῆς

ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται. 4. τοιαύτη γὰρ θλίψις ἔσται οἵα οὐ γέγονεν ἀπ' ἀρχῆς κτίσεως ἕως τοῦ νῦν. 5. ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ. 6. ἐξομολογοῦμαί σοι, Πάτερ, ὅτι ἔκρυψας ταῦτα ἀπο σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

EXERCISE 50

Translate into Greek:

1. The Lord will not forsake us in our affliction. 2. In the days of Herod the king the word of God came to John. 3. They sat down by the river. 4. The book will be written in two months. 5. We must lay hold of eternal life. 6. How was so great a multitude fed? 7. These are the men whom the apostles anointed. 8. Dip your finger in water and cool my brow. 9. You were sent to us for your people's sake. 10. He did not teach them without a parable.

EXERCISE 51

Translate into Greek:

1. They asked him to stay with them; and he stayed there two days. 2. The nations will be gathered together before him, and he will separate them one from another. 3. I have never seen such a house as these workers have built. 4. This saying was spread abroad until this day. 5. They took so many fish that their nets were breaking.[1] 6. The evil spirit harmed him no longer. 7. The truth which evil men have hidden will be revealed in those days. 8. We have been afflicted because of our sins. 9. Lord, allow me first to go and bury my father. 10. First he washed his hands, and then he washed their feet.

[1] Consider carefully which voice should be used.

Chapter 19

INDECLINABLE NOUNS

Hebrew and Aramaic names which occur in the N.T. are often not declined, i.e. there is no change in the ending for the various cases. This is always so with those which end in a consonant which Greek does not tolerate at the end of a word (see p. 9), e.g. Ἀβραάμ, Δαυείδ, Ἰσραήλ, Ἰωσήφ, Ἱερουσαλήμ. The genealogies in Matt. 1 and Luke 3 provide many instances.

A few place names ending in α and η are also indeclinable, e.g. Κανά *Cana*; Ῥαμά *Ramah*; Βηθφαγή *Bethphage*; Ναζαρά *Nazareth* (alternative forms of this place name are Ναζαρέτ, Ναζαρέθ, Ναζαράθ, all indeclinable).

HEBREW NAMES

Many Hebrew names are indeclinable (see above). But others are declined according to the Greek declensions.

1*st Declension*: those which end in α, η (fem.), ας, and ης (masc.). E.g. Ἄννα, Μαρία, Σαλώμη, Ἰούδας, Ἰωάνης.

Note, however, that an indeclinable Μαριάμ is found as an alternative to Μαρία.

Ἰωάνης has dative Ἰωάνει.

2*nd Declension*: those which end in ος, e.g. Λάζαρος, Μαθθαῖος.

Ἱεροσόλυμα, (an alternative for the indeclinable Ἱερουσαλήμ, which is fem.) is a neut. plur. noun of the 2nd decl.: gen., Ἱεροσολύμων; dat., Ἱεροσολύμοις. But in Matt. 2.3 it is 1st decl. feminine.

Σόδομα also is 2nd decl. neut. plur.

3*rd Declension*: those which end in ων, e.g. Σίμων, -ωνος; Σολομών, -ῶνος.

Μωυσῆς *Moses*, is declined on the analogy of βασιλεύς, but 1st decl. alternatives appear in acc. and dat.

N. Μωυσῆς
A. Μωυσέα or Μωυσῆν
G. Μωυσέως
D. Μωυσεῖ or Μωυσῇ

Ἰωσῆς *Joses*, has gen. Ἰωσῆτος.
For the declension of Ἰησοῦς *Jesus*, see p. 32.

ADJECTIVES EMPLOYING THE THIRD DECLENSION

Some adjectives have 3rd declension forms in the masc. and neut. while the fem. is of the 1st declension.

(*a*) Stems in -αντ:

πᾶς, πᾶσα, πᾶν *all*, *every*

	Masculine	*Feminine*	*Neuter*
Sing. N.	πᾶς	πᾶσα	πᾶν
A.	πάντα	πᾶσαν	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
Plur. N.	πάντες	πᾶσαι	πάντα
A.	πάντας	πάσας	πάντα
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)

This adjective is very common. The only other adjective of this type is ἅπας, ἅπασα, ἅπαν, which is a strengthened form of πᾶς. But certain participles are so declined, namely the wk. aor. part. act. of verbs in -ω (see p. 161), and ἱστάς the pres. part. act. of ἵστημι and στάς its str. aor. part. act.

πᾶς is used with a noun without the article meaning "every" in the singular (πᾶν δένδρον *every tree*) and "all" in the plural (πρὸς πάντας ἀνθρώπους *to all men*). With the article (before or after it) it usually means "whole"; πᾶσα ἡ ἀγέλη *the whole herd*; τὸν πάντα χρόνον *the whole time*. It may also stand alone: πάντες *all men*; πάντα *all things*.

(*b*) Stems in -οντ:

ἑκών, ἑκοῦσα, ἑκόν *willing*

	Masculine	*Feminine*	*Neuter*
Sing. N.	ἑκών	ἑκοῦσα	ἑκόν
A.	ἑκόντα	ἑκοῦσαν	ἑκόν
G.	ἑκόντος	ἑκούσης	ἑκόντος
D.	ἑκόντι	ἑκούσῃ	ἑκόντι
Plur. N.	ἑκόντες	ἑκοῦσαι	ἑκόντα
A.	ἑκόντας	ἑκούσας	ἑκόντα
G.	ἑκόντων	ἑκουσῶν	ἑκόντων
D.	ἑκοῦσι(ν)[1]	ἑκούσαις	ἑκοῦσι(ν)[1]

[1] For ἑκόντσι(ν).

ἑκών is found only twice in the N.T. The only other adjective so declined is ἄκων, ἄκουσα, ἆκον *unwilling* (once only in N.T.). But the pres. part. act. of uncontracted verbs in -ω, the fut. part. act., and the str. aor. part. act. of -ω verbs are similarly declined (see pp. 159ff.).

(*c*) Stems in -υ (the stem changes to ταχε- before a vowel, and in the dat. plur.):

ταχύς, ταχεῖα, ταχύ *swift*

	Masculine	*Feminine*	*Neuter*
Sing. N.	ταχύς	ταχεῖα	ταχύ
A.	ταχύν	ταχεῖαν	ταχύ
G.	ταχέως	ταχείας	ταχέως
D.	ταχεῖ	ταχείᾳ	ταχεῖ
Plur. N.	ταχεῖς	ταχεῖαι	ταχέα
A.	ταχεῖς	ταχείας	ταχέα
G.	ταχέων	ταχειῶν	ταχέων
D.	ταχέσι(ν)	ταχείαις	ταχέσι(ν)

Adjectives similarly declined are:

βαθύς, εῖα, ύ *deep*
βαρύς, εῖα, ύ *heavy*
βραδύς, εῖα, ύ *slow*
βραχύς, εῖα, ύ *short*
γλυκύς, εῖα, ύ *sweet*
εὐθύς, εῖα, ύ *direct, straight*
θῆλυς, εια, υ *female*
ὀξύς, εῖα, ύ *sharp*
πλατύς, εῖα, ύ *broad* (fem. used as noun, *street*)
πραΰς, εῖα, ΰ *gentle, meek*
τραχύς, εῖα, ύ *rough*

(*d*) Stems in -*ν*:

μέλας, μέλαινα, μέλαν *black*

	Masculine	*Feminine*	*Neuter*
Sing. N.	μέλας	μέλαινα	μέλαν
V.	μέλαν	μέλαινα	μέλαν
A.	μέλανα	μέλαιναν	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μέλανι	μελαίνῃ	μέλανι
Plur. N., V.	μέλανες	μέλαιναι	μέλανα
A.	μέλανας	μελαίνας	μέλανα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλασι(ν)	μελαίναις	μέλασι(ν)

No other adjective of this type is found in the N.T.

(*e*) The very common and irregular adjective μέγας, μεγάλη, μέγα *great*, uses two stems, μεγα- and μεγαλο-:

	Masculine	*Feminine*	*Neuter*
Sing. N., V.	μέγας	μεγάλη	μέγα
A.	μέγαν	μεγάλην	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
Plur. N., V.	μεγάλοι	μεγάλαι	μεγάλα
A.	μεγάλους	μεγάλας	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις

No other adjective of this type appears in the N.T.

(*f*) The common and irregular adjective πολύς, πολλή, πολύ *much* (plur. *many*) also uses two stems πολυ- and πολλο-.

	Masculine	*Feminine*	*Neuter*
Sing. N.	πολύς	πολλή	πολύ
A.	πολύν	πολλήν	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
Plur. N.	πολλοί	πολλαί	πολλά
A.	πολλούς	πολλάς	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς

No other adjective of this type appears in the N.T.

δαιμόνια πολλὰ ἐξέβαλεν (Mark 1.34) *he cast out many devils.*
μετὰ δὲ πολὺν χρόνον (Matt. 25.19) *and after a long time.*

The masc. plur. is also used substantively (i.e. as a noun):

καὶ συνήχθησαν πολλοί (Mark 2.2) *and many were gathered together.*

Third Declension Adjectives of Two Terminations

There are also 3rd decl. adjectives of two terminations, the masc. and fem. being the same:

(*a*) Stems in -*ν*:

ἄφρων, ἄφρον *foolish*; ἄρσην, ἄρσεν *male*

	Masc. and *Fem.*	*Neut.*	*Masc.* and *Fem.*	*Neut.*
Sing. N.	ἄφρων	ἄφρον	ἄρσην	ἄρσεν
A.	ἄφρονα	ἄφρον	ἄρσενα	ἄρσεν
G.	ἄφρονος	ἄφρονος	ἄρσενος	ἄρσενος
D.	ἄφρονι	ἄφρονι	ἄρσενι	ἄρσενι
Plur. N.	ἄφρονες	ἄφρονα	ἄρσενες	ἄρσενα
A.	ἄφρονας	ἄφρονα	ἄρσενας	ἄρσενα
G.	ἀφρόνων	ἀφρόνων	ἀρσένων	ἀρσένων
D.	ἄφροσι(*ν*)	ἄφροσι(*ν*)	ἄρσεσι(*ν*)	ἄρσεσι(*ν*)

Declined like ἄφρων is σώφρων, σῶφρον *sober*. No other adjectives declined like ἄρσην appear in the N.T.

Declined also like ἄφρων, but with certain alternatives, is the comparative adjective in -ων; e.g. μείζων, μεῖζον *greater*.

	Masculine and *Feminine*	*Neuter*
Sing. N.	μείζων	μεῖζον
A.	μείζονα and μείζω	μεῖζον
G.	μείζονος	μείζονος
D.	μείζονι	μείζονι
Plur. N.	μείζονες and μείζους	μείζονα and μείζω
A.	μείζονας and μείζους	μείζονα and μείζω
G.	μειζόνων	μειζόνων
D.	μείζοσι(ν)	μείζοσι(ν)

The alternative forms are derived from a different stem, in -ος. In the masc. and fem. acc. sing. and the neut. nom. and acc. plur. μείζω is from μείζοσα the σ being dropped between two vowels, and the μείζοα contracting to μείζω (see p. 10). The masc. and fem. nom. and acc. plur. μείζους is from μείζοσες, the σ being dropped and the οε contracting to ου.

Like μείζων are declined the other comparative adjectives in -ων, for a list of which see p. 158.

(*b*) Stems in -ες (compare the nouns like γένος, stem γενες-, p. 120):

ἀληθής, ἀληθές *true*

	Masc. and *Fem.*	*Neut.*
Sing. N.	ἀληθής	ἀληθές
V.	ἀληθές	ἀληθές
A.	ἀληθῆ	ἀληθές
G.	ἀληθοῦς	ἀληθοῦς
D.	ἀληθεῖ	ἀληθεῖ
Plur. N., V.	ἀληθεῖς	ἀληθῆ
A.	ἀληθεῖς	ἀληθῆ
G.	ἀληθῶν	ἀληθῶν
D.	ἀληθέσι(ν)	ἀληθέσι(ν)

The masc. and fem. acc. sing. and the neut. nom. and acc. plur. ἀληθῆ, is from ἀληθέσα, the σ being dropped, and έα contracting to ῆ.

The gen. sing. ἀληθοῦς is from ἀληθέσος, becoming ἀληθέος which contracts to ἀληθοῦς.

The dat. sing. ἀληθεῖ is from ἀληθέσι.

The masc. and fem. nom. and acc. plur. ἀληθεῖς is from ἀληθέσες, the σ dropping out, and έε contracting to εῖ.

LIKE ἀληθής ARE DECLINED:

ἀσθενής, ές *weak, sick*
εὐγενής, ές *well-born, noble*
θεοσεβής, ές *god-fearing*
μονογενής, ές *only-begotten*
συγγενής, ές (dat. plur. συγγενεῦσι(ν)), *akin, natural* (masc. as noun, *kinsman*)
ὑγιής, ές *whole, healthy*
ψευδής, ές *false*

πλήρης, ες *full*, may be included in this class, but in some instances it appears to be indeclinable.

VERBS WITH STEMS ENDING IN CONSONANTS

(*d*) LIQUID STEMS

Greek tends to avoid a σ immediately following a liquid (λ and ρ). In the fut. of verbs with liquid stems ε is inserted between the liquid and the σ (see p. 9). Then the σ, as usual between two vowels, is dropped, and the ε contracts with the vowel of the ending. Thus the fut. of στέλλω *send* (stem στελ-), στέλσω, becomes στελέσω, στελέω, and finally στελῶ.

In the wk. aor. act. the σ is dropped, and a lengthening of the stem takes place in compensation. Thus ἔστελσα becomes ἔστειλα.

θ, μ, and τ, when added to a liquid stem, cause no change. Thus ἠγέρθην (1st pers. sing. aor. indic. pass. of ἐγείρω); ἤγγελμαι (1st pers. sing. perf. indic. pass. of ἀγγέλλω); ἤγγελται (3rd pers. sing. of the same).

The present stems of these verbs are usually lengthened by the addition of the y sound (consonantal ι). In λ stems this generally has the effect of doubling the λ. Thus στελιω becomes στέλλω. In ρ stems the vowel of the stem is lengthened. Thus ἀριω becomes αἴρω raise.

The future tenses in full of στέλλω, active and middle, are:

	Active	Middle
Sing. 1.	στελῶ	στελοῦμαι
2.	στελεῖς	στελῇ
3.	στελεῖ	στελεῖται
Plur. 1.	στελοῦμεν	στελούμεθα
2.	στελεῖτε	στελεῖσθε
3.	στελοῦσι(ν)	στελοῦνται

The following is a list of verbs with liquid stems which occur in St Mark:

Present	*Compounds*	English	*Fut.*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
ἀγγέλλω		*announce*	ἀγγελῶ	ἤγγειλα		ἤγγελμαι	-ἠγγέλην[1]
	ἀπαγγέλλω	*announce, report*					
	ἐπαγγέλλω	*promise, profess* (often mid.)					
	παραγγέλλω	*command*					
αἴρω		*raise, take up*	ἀρῶ	ἦρα	ἦρκα	ἦρμαι	ἤρθην
	ἀπαίρω	*take away*					
βάλλω		*throw, put*	βαλῶ	ἔβαλον[2]	βέβληκα	βέβλημαι	ἐβλήθην
	ἀμφιβάλλω	*throw around, cast* (a net)					
	ἀποβάλλω	*throw off*					
	ἐκβάλλω	*cast out*					
	ἐπιβάλλω	*throw upon, put upon*					
	περιβάλλω	*throw around, clothe*					
βούλομαι (dep.)		*wish*					ἐβουλήθην *I wished*
δέρω		*beat*		ἔδειρα			ἐδάρην[1]
ἐγείρω		*arouse*	ἐγερῶ	ἤγειρα		ἐγήγερμαι	ἠγέρθην
	διεγείρω	*arouse thoroughly*					
θέλω		*will*	θελήσω[3]	ἠθέλησα			
μέλλω		*intend, be about to*	μελλήσω[3]				
μέλω[4]		*be a care*					
σκύλλω		*trouble, vex*				ἔσκυλμαι	
σπείρω		*sow*		ἔσπειρα		ἔσπαρμαι	ἐσπάρην[1]
-στέλλω		*send*	-στελῶ	-ἔστειλα	-ἔσταλκα	-ἔσταλμαι	-ἐστάλην[1]
	ἀποστέλλω	*send away*					
	διαστέλλομαι (mid.)	*command*					

Present	*Compounds*	English	*Fut.*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
-τέλλω		meaning of simplex is uncertain	-τελοῦμαι[5]	-ἔτειλα	-τέταλκα	-τέταλμαι	
	ἀνατέλλω	*cause to rise, rise*					
	ἐντέλλομαι (mid.)	*command*					
	ἐξανατέλλω	*spring up*					
τίλλω		*pluck*					
φέρω[6]		*bring*	οἴσω	ἤνεγκα	-ἐνήνοχα		ἠνέχθην
	ἀναφέρω	*lead up*					
	ἀποφέρω	*carry off*					
	ἐκφέρω	*carry out*					
	παραφέρω	*take away*					
	περιφέρω	*carry about*					
	προσφέρω	*bring to, offer*					
χαίρω[7]		*rejoice*	χαρήσομαι				ἐχάρην[1] *I rejoiced*

1 Notice these str. aorists passive. Future passives of these verbs, where they occur, are formed from these str. aor. pass. stems, e.g. δαρήσομαι *I shall be beaten.*

2 ἔβαλον is the only str. aor. act. in this class.

3 Note that θέλω and μέλλω in the fut. and aor. depart from the usual liquid stem future forms.

4 μέλω is frequently found in the 3rd pers. sing. pres. indic. act., μέλει, used impersonally, "it matters", e.g. οὐ μέλει σοι; (Mark 4.38) *does it not matter to you?*

5 -τέλλω has a deponent (middle) future.

6 φέρω, imperfect ἔφερον, has the liquid stem φερ-. The other principal parts are supplied from different stems, οἰ- and ἐνεγκ-.

7 χαίρω has fut. and aor. deponent, with strong passive forms.

Vocabulary

δῶρον (2) *gift*
θερισμός (2) *harvest*
ζιζάνιον (2) *darnel, tare*
ἱμάτιον (2) *garment*
κοράσιον (2) *maiden*
κράββατος (2) *pallet, bed*
σεισμός (2) *earthquake*
σῖτος (2) *wheat*
ἀμπελών, ῶνος, ὁ (3) *vineyard*
κῦμα, ατος, τό (3) *wave*
λαῖλαψ, απος, ἡ (3) *storm*
πίναξ, ακος, ὁ (3) *dish, charger*
σπέρμα, ατος, τό (3) *seed*
μισθωτός, ή, όν *hired.* As noun, *hireling*
ὑψηλός, ή, όν *high*
ἀναπίπτω (compound of πίπτω: see p. 132) *recline, sit down*
ἐπαγγέλλομαι (mid.) *promise*, with dat. of person
δημοσίᾳ (adv.) *publicly*
λάθρᾳ (adv.) *secretly*
ὅτε (conjunction) *when*
πόσος, η, ον (interrog. adj.) *how much?* (plur. *how many?*)
πότε (interrog. adv.) *when?*
διὰ τί or τί *why?*
ἑπτά *seven*

EXERCISE 52

Translate into English:

1. ὁ δὲ εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωυσῆς; 2. ἔφερον πρὸς αὐτὸν πάντας τοὺς ἀσθενεῖς. 3. καὶ ἐγένετο λαῖλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. 4. τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε. 5. πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ὁ Ἰωάνης ἐπὶ τὸν Κύριον. 6. ὅτε δὲ ἤγγισεν ὁ καιρὸς τοῦ θερισμοῦ, ἀπέστειλεν τοὺς δούλους αὐτοῦ εἰς τὸν ἀμπελῶνα.

EXERCISE 53

Translate into Greek:

1. God promised Abraham a son. 2. I will lift up my eyes unto the hills. 3. The devils were cast out by the power of the Lord. 4. The way was straight, but their feet were slow. 5. Take up thy bed and walk. 6. The disciples rejoiced when they saw the Lord. 7. Elders must be sober. 8. A hireling does not care about the sheep. 9. We have offered our gifts in the temple. 10. The good seed has been sown in the fields.

EXERCISE 54

Translate into Greek:

1. Jesus asked them, How many loaves have ye? They said, Seven. And he commanded the multitude to sit down on the ground. 2. They beat us publicly and cast us into prison; and do they now thrust us out secretly? 3. After six days Jesus led them up into a high mountain. 4. John's head was brought on a charger to the maiden, who brought it to her mother. 5. Now shall the ruler of this world be cast out, and I shall be lifted up. 6. There was a great earthquake, and the sun became black. 7. Write therefore in a book the things which you are about to behold. 8. Did you not sow wheat in your field? When will it spring up? 9. A colt was brought to Jesus, and the disciples put their garments on it. 10. They that were whole wanted to bring the sick to Christ.

Chapter 20

THE COMPARISON OF ADJECTIVES

The comparison of adjectives is a process by which an adjective assumes a different ending to denote a greater or less degree in quantity or quality; e.g. the adjective "bright" may be given the suffix -er, "brighter", or -est, "brightest", to express increasing degrees of brightness. We are thus able to *compare* one thing with another. There are three degrees of comparison; positive, comparative, and superlative; thus, "a good man" (positive degree), "a better man" (comparative), "the best man" (superlative).

In Greek the principal rule is that -τερος is added to the masculine stem of the positive adjective to form the comparative, and -τατος to form the superlative. Thus δίκαιος, stem δικαιο- *righteous*, has:

comparative, δικαιότερος, α, ον *more righteous* (declined like ἅγιος),
superlative, δικαιότατος, η, ον *most righteous, very righteous* (declined like ἀγαθός).

ἀκριβής, stem ἀκριβες- *exact*, has:

comparative, ἀκριβέστερος, α, ον *more exact*,
superlative, ἀκριβέστατος, η, ον *most exact, very exact*

If the final ο of the stem is preceded by a short vowel the ο in the comparative and superlative is lengthened to ω. Thus σοφός, stem σοφο- *wise*, has:

comparative, σοφώτερος, α, ον *wiser*,
superlative, σοφώτατος, η, ον *wisest, very wise*.

Stems ending in -ον have the comparative in -εστερος and the superlative in -εστατος. Thus δεισιδαίμων, stem δεισιδαιμον- *religous*, has:

comparative, δεισιδαιμονέστερος.

The comparative can also express the sense of "rather" or "somewhat". So in Acts 17.22 the meaning of δεισιδαιμονεστέρους ὑμᾶς is "you (are) quite religious" (or possibly if the comparative stands for the superlative (see p. 158) "you are very religious").

The superlative form δεισιδαιμονέστατος is not found in the N.T.

Some adjectives drop the final vowel of the stem and add -ιων for the comparative, and -ιστος for the superlative. ἡδύς *sweet*, which is not found in the N.T., however, affords a regular example of this formation: stem ἡδυ-, comparative ἡδίων, superlative ἥδιστος (of which the neut. plur. is found in the N.T. as an adverb). All the N.T. examples of this type introduce some irregularity. It will be noticed that the positive adjective with which these comparatives and superlatives are usually associated is frequently from a different stem.

Positive	English	*Comparative*	*Superlative*
ἀγαθός	*good*	κρείσσων, κρείττων, βελτίων	κράτιστος
κακός	*bad*	ἥσσων, ἥττων, χείρων	
μέγας	*great*	μείζων, μειζότερος	μέγιστος
μικρός	*small*	μικρότερος, ἐλάσσων, ἐλάττων *smaller, less*	ἐλάχιστος *least*
πολύς	*much* (plur. *many*)	πλείων, πλέων	πλεῖστος

The superlative degree is much less frequent in the N.T. than in classical Greek, and the comparative often does duty for it; e.g. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ (Luke 7.28) *he that is least in the kingdom of God.*

The declension of μείζων, p. 152, provides the pattern for the declension of comparatives ending in -ων.

The noun or pronoun with which the comparison is made is put in the genitive:

> μείζων αὐτοῦ *greater than he.*
> εὐγενέστερός ἐστι τοῦ ἀδελφοῦ *he is more noble than his brother.*

Or the comparative may be followed by the particle ἤ, *than*, and a noun or pronoun in the same case.

> εὐγενέστερός ἐστιν ἢ ὁ ἀδελφός *he is more noble than his brother.*
> τομωτέροις λόγοις ἢ τούτοις *with sharper words than these.*

THE PARTICIPLE

Together with the infinitive the participle belongs to the verb infinite (see p. 98). But whereas the infinitive is a verbal noun, the participle is adjectival. It is used to attach the idea of a verb to a noun (or pronoun),

as in "the *frightened* boys", "the *returning* warriors". Here *frightened* and *returning* are the equivalents of adjectives, qualifying the nouns.

But an adjective may also be attached to a noun in a different way, and a way which emphasizes its verbal rather more than its adjectival character; e.g. "The boys, *seeing* the headmaster approach, returned to their seats". In this sentence *seeing* is adjectival to the extent that it "qualifies" *the boys*. It adds a descriptive phrase to the noun *boys*, and it agrees with *boys*, as would be evident if the English participle were inflected. Yet it is verbal in that it emphasizes the action of seeing, and as a verb takes an object. The participial clause is, in fact, the equivalent of a clause with a main verb, and the sentence might, without change of meaning, be written "The boys saw the headmaster approach and returned to their seats". The sentence could also be expressed "When they saw the headmaster approach, the boys . . ." or "Since they saw the headmaster approach, the boys . . .". We shall see that a Greek participle can often best be translated into English by a temporal or a causal clause.

Being verbal, the participle has tense and voice. The English verb does not provide a full scheme of participles, and auxiliary verbs have to be used to complete the number. The participles of the verb "to do" may be set out as follows:

	Active voice	*Passive voice*
Present	doing	being done
Future	being about to do	being about to be done
Past	having done	done

Being adjectival, the participle in Greek is fully inflected.

PRESENT PARTICIPLE ACTIVE

The pres. part. act. is declined like the adjective ἑκών (see p. 149). -ων is added to the present stem. The fem. ending is -ουσα, and the neuter -ον. Thus: λύων, λύουσα, λῦον *loosing*; βάλλων, βάλλουσα, βάλλον *throwing*.

The stem of the pres. part. act. for masc. and neut. is λυοντ-. The dat. plur., masc. and neut. is from λύοντσι(ν) (cf. dat. plur. of ἄρχων, ἄρχοντος, p. 75). There is little danger of confusion with the similar 3rd pers. plur. pres. indic. act., since the context invariably makes clear which is intended.

	Masculine	Feminine	Neuter
Sing. N., V.	λύων	λύουσα	λῦον
A.	λύοντα	λύουσαν	λῦον
G.	λύοντος	λυούσης	λύοντος
D.	λύοντι	λυούσῃ	λύοντι
Plur. N., V.	λύοντες	λύουσαι	λύοντα
A.	λύοντας	λυούσας	λύοντα
G.	λυόντων	λυουσῶν	λυόντων
D.	λύουσι(ν)	λυούσαις	λύουσι(ν)

The pres. part. act. of all verbs in -ω may be found by adding -ων, -ουσα, -ον to the present stem. They are all declined like λύων.

The rules of contraction, as described above, p. 109, apply in the pres. participles act. of verbs with stems ending in α, ε, and ο.

Pres. part. act. of τιμῶ (τιμά-ω):

Nom. sing. τιμῶν, τιμῶσα, τιμῶν
Gen. sing. τιμῶντος, τιμώσης, τιμῶντος
Dat. plur. τιμῶσι(ν), τιμώσαις, τιμῶσι(ν)

Pres. part. act. of φιλῶ (φιλέ-ω):

Nom. sing. φιλῶν, φιλοῦσα, φιλοῦν.
Gen. sing. φιλοῦντος, φιλούσης, φιλοῦντος
Dat. plur. φιλοῦσι(ν), φιλούσαις, φιλοῦσι(ν)

Pres. part. act. of δηλῶ (δηλόω):

Nom. sing. δηλῶν, δηλοῦσα, δηλοῦν
Gen. sing. δηλοῦντος, δηλούσης, δηλοῦντος
Dat. plur. δηλοῦσι(ν), δηλούσαις, δηλοῦσι(ν)

The *pres. part.* of εἰμί *I am*, is as follows:

Nom. sing. ὤν, οὖσα, ὄν
Gen. sing. ὄντος, οὔσης, ὄντος
Dat. plur. οὖσι(ν), οὔσαις, οὖσι(ν)

FUTURE PARTICIPLE ACTIVE

-ων is added to the stem after the σ has been inserted. Thus λύ-σ-ων *being about to loose*; stem: λυσοντ-; fem.: λύσουσα; neut.: λῦσον. The declension is the same as for the pres. part.

In verbs in which the σ disappears in the fut. indic. (those with stems ending in liquids, p. 154, nasals, p. 184, and dentals, p. 134, which have contracted fut. indic.) the σ is naturally not found in the fut. part. Thus στέλλω: fut. indic. στελῶ; fut. part. στελῶν, στελοῦσα, στελοῦν *being about to send* (pres. part. act. στέλλων). ἐλπίζω: fut. indic. ἐλπιῶ; fut. part. ἐλπιῶν, ἐλπιοῦσα, ἐλπιοῦν *being about to hope*.

Weak Aorist Participle Active

-ας is added to the stem after the insertion of the σ characteristic of the aorist. Thus λύ-σ-ας *having loosed*;[1] stem: λυσαντ-; fem.: λύσασα; neut.: λῦσαν.

The declension is the same as that of πᾶς, πᾶσα, πᾶν.

	Masculine	*Feminine*	*Neuter*
Sing. N., V.	λύσας	λύσασα	λῦσαν
A.	λύσαντα	λύσασαν	λῦσαν
G.	λύσαντος	λυσάσης	λύσαντος
D.	λύσαντι	λυσάσῃ	λύσαντι
Plur. N., V.	λύσαντες	λύσασαι	λύσαντα
A.	λύσαντας	λυσάσας	λύσαντα
G.	λυσάντων	λυσασῶν	λυσάντων
D.	λύσασι(ν)	λυσάσαις	λύσασι(ν)

Note that there is no augment in the aorist participle. Where the σ before the ending is not found in the weak aorist active indicative, neither is it found in the participle: e.g. the aor. indic. act. of ἀγγέλλω is ἤγγειλα, and the aor. act. part. is ἄγγειλας; the aor. indic. act. of ἀποκτείνω is ἀπέκτεινα and the aor. act. part. is ἀπόκτεινας. In effect, therefore, the wk. aor. part. act. of a verb may be found by adding a final ς to the 1st pers. sing. of the wk. aor. indic. act., and omitting the augment. Consider the following:

	Wk. aor. indic. act.	*Aor. part. act.*
βλέπω	ἔβλεψα	βλέψας *having looked*
αἴρω	ἦρα	ἄρας *having raised*
φέρω	ἤνεγκα	ἔνεγκας *having brought*
σημαίνω	ἐσήμανα	σήμανας *having signified*

[1] "Having loosed" is usually given as the nearest English equivalent. But see pp. 165–6 on the time sequence in participles.

Strong Aorist Participle Active

In those verbs which have a strong aorist active the aorist participle is formed by adding -ών to the verb stem. Thus βάλλω, str. aor. indic. ἔβαλον; aor. part. act. βαλών (cf. pres. part. act. βάλλων). Stem, βαλοντ-; fem., βαλοῦσα; neut., βαλόν. The declension is the same as that of λύων, but the accent is oxytone (i.e. acute on the last syllable; see p. 275).

Consider the following:

	Str. aor. indic. act.	*Aor. part. act.*
ἄγω	ἤγαγον	ἀγαγών *having led*
ἔρχομαι	ἦλθον	ἐλθών *having come*
λέγω	εἶπον	εἰπών *having said*
πίπτω	ἔπεσον	πεσών *having fallen*
λαμβάνω	ἔλαβον	λαβών *having taken*
μανθάνω	ἔμαθον	μαθών *having learned*

Perfect Participle Active

-ώς is added to the reduplicated stem after the κ which is characteristic of the perfect has been inserted: λελυ-κ-ώς *having loosed*; stem, λελυκοτ-; fem., λελυκυῖα; neut., λελυκός. The accent is oxytone (see pp. 275–6).

	Masculine	*Feminine*	*Neuter*
Sing. N.	λελυκώς	λελυκυῖα	λελυκός
A.	λελυκότα	λελυκυῖαν	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
Plur. N.	λελυκότες	λελυκυῖαι	λελυκότα
A.	λελυκότας	λελυκυίας	λελυκότα
G.	λελυκότων	λελυκυιῶν	λελυκότων
D.	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)

In verbs which have a strong perfect the κ is not, of course, found in the participle; γράφω *I write*: perf. indic. γέγραφα *I have written*; perf. part.

act. γεγραφώς, γεγραφυῖα, γεγραφός. The declension is as for λελυκώς.

There is some evidence for a gen. and dat. sing. fem. in -ης, -η. Acts 5.2 has συνειδυίης in the best manuscripts. (This is the gen. sing. fem. of the participle of συνοῖδα, a compound of οἶδα *I know*, which is a perfect, the present of which does not exist. The participle is εἰδώς, εἰδυῖα, εἰδός.)

The perfect participle active is much less frequently used than the aorist. It retains the specifically perfect reference to a completed state, whilst the aor. part. most frequently merely draws attention to the fact that its action was prior to the action of the main verb of the sentence. λελυκώς means "being in a state of having loosed", though such a translation would be cumbrous.

THE USE OF THE PARTICIPLE

The participle in Greek is used in much the same way as in English, but it is used more frequently, and with greater flexibility.

The negative with the participle is μή. The N.T. has a few instances of οὐ with the participle, but most of these exceptions are to be explained by the fact that the negative is separated from the participle, or is felt to attach to some noun in the clause rather than to the participle.

The Greek participle, broadly speaking, may be said to be used in two ways, adjectivally and adverbially.

The Adjectival Use of the Participle

The participle may be used to qualify a noun after the manner of an adjective. Used in this way it generally has the article. It is often best translated by a relative clause; e.g.:

ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον (Luke 15.30) *this thy son who hath devoured thy living.*

πᾶς ὁ ποιῶν τὴν ἁμαρτίαν (John 8.34) *every one that committeth sin.*

Occasionally the article is omitted:

τίς γυνὴ δραχμὰς ἔχουσα δέκα . . . (Luke 15.8) *what woman who has* (or "having") *ten pieces of silver . . .*

The participle is frequently found with the article, but with no preceding noun, although such a noun may easily be understood:

ὁ πιστεύων εἰς ἐμέ (John 12.44) *he that believeth in me* (where ὁ πιστεύων is the equivalent of ὁ ἄνθρωπος ὁ πιστεύων).

οἱ ἰσχύοντες . . . οἱ κακῶς ἔχοντες (Mark 2.17) *they that are whole . . . they that are sick* (the equivalent of οἱ ἄνθρωποι οἱ ἰσχύοντες etc.).

τῷ τύπτοντί σε (Luke 6.29) *to him that striketh thee.*

The participle with the article thus practically becomes a noun: οἱ κακῶς ἔχοντες above virtually means "the sick". So ὁ βαπτίζων of Mark 1.4 is the equivalent of ὁ βαπτιστής. The student will find this useful in translating English into Greek. If the required Greek noun is not known, a participle may often be found to serve; e.g. ὁ σπείρων (Mark 4.3) *the sower.*

THE ADVERBIAL USE OF THE PARTICIPLE

A participle, while belonging to and agreeing with a noun, may be used to add something to the idea of the main verb. In this case the participle has no article with it:

ταῦτα εἰπὼν 'Ιησοῦς ἐταράχθη (John 13.21) *having said* (or "when he had said") *these things, Jesus was troubled.*

Here the participial clause, ταῦτα εἰπών, further defines the main verb, ἐταράχθη, and therefore has the function of an adverb. In this example the participial clause is the equivalent of a temporal clause, "when he had said these things". A participial clause, however, may be the equivalent of other types of adverbial clauses, causal, concessive, and conditional.

Causal meaning in the Participle:

νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις . . . πορεύομαι εἰς 'Ιερουσαλήμ (Rom. 15.23–25) *but now having* (or "since I have") *no more any place in these regions . . . I go unto Jerusalem.*

Concessive meaning in the Participle

Καίπερ *although*, may be written with the participle to give it a concessive sense. But the participle may have a concessive sense even without καίπερ:

θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμασθη . . . καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν (Heb. 12.17) *when he desired to inherit the blessing, he was rejected . . . though he sought it diligently with tears.*

Even if the particle καίπερ were not written here the participle ἐκζητήσας would have to be given a concessive sense. Cf. the following:

> ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα (I Cor. 9.19) *for though I was free from all men, I brought myself under bondage to all.*

Conditional meaning in the Participle

Here the participle is the equivalent of an if-clause:

> ἡ γὰρ . . . γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ (Rom. 7.2) *the woman . . . is bound by law to the husband if he is alive.*

Here the participle ζῶντι might, perhaps, equally well be translated temporally, *as long as* (or "while") *he is alive.* The next verse, however, begins with a conditional clause, "But if the husband die", and suggests the conditional sense of the participle in verse 2.

It is frequently a matter of nice choice to decide the type of adverbial clause which best translates a Greek participle. Nor must it be forgotten that there are occasions when an English participle also best suits the context: e.g.

> ἐβαπτίζοντο . . . ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν (Mark 1.5) *they were baptized . . . confessing their sins.*
> καὶ ἐκήρυσσεν λέγων . . . (Mark 1.7) *and he preached, saying . . .*

Time Sequence in the Participles

The broad distinction between the present and aorist participles is that the pres. part. describes an action thought of as contemporaneous with the action of the main verb, whilst the aor. part. describes an action which precedes that of the main verb:

> καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας (Mark 2.23) *and his disciples began to make their way plucking the ears of corn.*

The pres. part. τίλλοντες is used because the action of plucking was contemporaneous with "began to make their way". It is to be noted carefully that the pres. part. does not necessarily refer to present time. It is present only in relation to the main verb. The actual time to which the participle refers, past, present, or future, is governed by the main verb

of the sentence. In the above sentence it is in past time because ἤρξαντο is past.

> καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν (Mark 9.26) *and having cried out, and torn him much, he came out.*

Here the two aor. parts., κράξας and σπαράξας, refer to the action of the evil spirit before it came out. Again it is to be noted that the aor. part. does not always refer to past time. It is past in relation to the main verb. The actual time to which the participle refers is governed by the main verb: e.g. in the following the time is future:

> ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου (Luke 15.18) *I will arise and go to my father* (or "having arisen I will go . . .").

Here the aor. part. (of ἀνίστημι, see pp. 221–4) is used because the action of arising is conceived of as prior to that of πορεύσομαι.

Other uses of the participles to be noted are:

Present Participle

There being no imperfect participle, the pres. part. is used to convey the particular shades of meaning of the imperfect: repetition, incompleteness, and continuance (see p. 24). The student must be ready to identify such pres. participles, e.g. τοὺς σωζομένους in Acts 2.47, "those that were being saved".

Aorist Participle

Where the main verb is in past time an aor. part. is sometimes used to describe an action contemporaneous with it, where, in accordance with what has been said above, we should expect a pres. part. The best known example of this is the frequent ἀποκριθεὶς εἶπεν *he answered and said.* Here it is obvious that the answering does not precede the saying; the two actions are contemporaneous, and indeed the participle ἀποκριθείς refers to the same action as εἶπεν.

Perfect Participle

The perfect participle always represents the particular shade of meaning of the perfect, the completeness (at the time referred to in the sentence) of an action begun previously:

> εὗρεν . . . τὸ δαιμόνιον ἐξεληλυθός (Mark 7.30) *she found . . . the devil gone out.*

The part. here is the neut. of ἐξεληλυθώς, participle of the perfect ἐξελήλυθα, associated with (ἐξ)έρχομαι. The use of the perf. part. here expresses the idea that the devil had gone out of the child before the return of the mother, and the child was still free from it.

Future Participle

The future participle naturally represents future time, e.g. οἱ λύσοντες *those who will loose, those that are about to loose.*

But the future participle can also express purpose:

ἐληλύθει προσκυνήσων (Acts 8.27), *he had come to worship* (literally "being about to worship").

ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην (Acts 24.17) *I came to bring* (do) *alms to my nation.*

Vocabulary

πορνή (1) *harlot*
ἄργυρος (2) *silver*
βίος (2) *life, living, livelihood*
κόκκος (2) *grain*
μόσχος (2) *calf*
πειρασμός (2) *trial, temptation*
σημεῖον (2) *sign*
χρυσός (2) *gold*
σίναπι, εως, τό (3) *mustard*
σιτευτός, ή, όν *fattened*
ἀκολουθέω (with dat.) *follow*
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ἐλέγχω *convict*
εὑρίσκω, fut. εὑρήσω *find*
κατεσθίω (compound of ἐσθίω; suppletive aor. ἔφαγον) *devour*
κατοικέω *dwell*
ἄλλος, η, ο (adj.) *another, other*
πόρρωθεν (adv.) *from afar*

EXERCISE 55

Translate into English:

1. ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντα με. 2. καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς. 3. ὅτε ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. 4. μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην. 5. ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. 6. οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν.

12—N.T.G.

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EXERCISE 56

Translate into Greek, using the participle as much as possible:

1. All things are possible to him that believes. 2. Every one that exalteth himself shall be abased. 3. Gold is more precious than silver. 4. When they heard these things they were baptized. 5. Blessed is he who keeps these sayings. 6. He that is least in the kingdom of heaven is greater than John. 7. The Son of man came eating and drinking. 8. He that hateth me hateth my Father also. 9. And when he comes he will convict the world. 10. We have more sheep than you.

EXERCISE 57

Translate into Greek, using the participle as much as possible:

1. You shall see the angels of God ascending and descending upon the Son of man. 2. He that doeth righteousness shall have greater honour. 3. They came to the city and stayed there six months. 4. He would not receive the messengers although they had come from far. 5. When they did not find him there they departed. 6. They followed Jesus as he was walking by the sea. 7. When the Son of man comes shall he find faith on the earth? 8. The Lord took a loaf and blessed and brake it. 9. All who saw the signs which he did besought him to remain. 10. I will keep thee from the hour of temptation which is about to test them that dwell upon the earth.

Chapter 21

NUMERALS

The numerals are of three types: *Cardinals*, which are adjectives denoting number, *one*, *two*, *a hundred*, etc., *Ordinals*, which are adjectives denoting order, *first*, *second*, *hundredth*, etc., and *Adverbials*, which denote occurrence, *once*, *twice*, *thrice*. For the higher adverbial numerals English resorts to the phrase *four times*, *a hundred times*, etc.

The following numerals occur in the N.T.:

	Cardinals	*Ordinals*	*Adverbials*
1	εἷς, μία, ἕν *one*	πρῶτος, η, ον *first*	ἅπαξ *once*
2	δύο	δεύτερος, α, ον	δίς
3	τρεῖς. τρία	τρίτος, η, ον	τρίς
4	τέσσαρες, τέσσαρα	τέταρτος, η, ον	τετράκις
5	πέντε	πέμπτος, η, ον	πεντάκις
6	ἕξ	ἕκτος, η, ον	
7	ἑπτά	ἕβδομος, η, ον	ἑπτάκις
8	ὀκτώ	ὄγδοος, η, ον	
9	ἐννέα	ἔνατος, η, ον	
10	δέκα	δέκατος, η, ον	
11	ἕνδεκα	ἑνδέκατος, η, ον	
12	δώδεκα *or* δεκαδύο	δωδέκατος, η, ον	
14	δεκατέσσαρες, α	τεσσαρεσκαιδέκατος, η, ον	
15	δεκαπέντε	πεντεκαιδέκατος, η, ον	
16	δέκα ἕξ		
18	δέκα ὀκτώ *or* δέκα καὶ ὀκτώ		
20	εἴκοσι(ν)		
30	τριάκοντα		
40	τεσσαράκοντα *or* τεσσεράκοντα		
50	πεντήκοντα	πεντηκοστός, ή, όν	
60	ἑξήκοντα		
70	ἑβδομήκοντα		ἑβδομηκοντάκις
80	ὀγδοήκοντα		
90	ἐνενήκοντα		
100	ἑκατόν		
200	διακόσιοι, αι,α		
300	τριακόσιοι, αι, α		
400	τετρακόσιοι, αι, α		
500	πεντακόσιοι, αι, α		

Cardinals		Ordinals	Adverbials
600	ἑξακόσιοι, αι, α		
1,000	χίλιοι, αι, α		
2,000	δισχίλιοι, αι, α		
3,000	τρισχίλιοι, αι, α		
4,000	τετρακισχίλιοι, αι, α		
5,000	πεντακισχίλιοι, αι, α *or* χιλιάδες πέντε		
7,000	ἑπτακισχίλιοι, αι, α *or* χιλιάδες ἑπτα		
10,000	μύριοι, αι, α, *or* δέκα χιλιάδες		
12,000	δώδεκα χιλιάδες		
20,000	εἴκοσι χιλιάδες		
50,000	μυριάδες πέντε		
100,000,000	μυριάδες μυριάδων		

Those which do not occur in the N.T. may be easily supplied. Thus:

"thirteen" is δεκατρεῖς or τρεῖς καὶ δέκα.
"twentieth", εἰκοστός, ή, όν; "hundredth", ἑκατοστός, ή, όν.
"six times", ἑξάκις; "eight times", ὀκτάκις; "nine times", ἐνάκις; "ten times", δεκάκις; "twenty times", εἰκοσάκις; "a hundred times", ἑκατοντάκις; "a thousand times", χιλιάκις; "ten thousand times", μυριάκις.

The first four cardinal numbers are declined as follows:

	Masc.	*Fem.*	*Neut.*
N.	εἷς *one*	μία	ἕν
A.	ἕνα	μίαν	ἕν
G.	ἑνός	μιᾶς	ἑνός
D.	ἑνί	μιᾷ	ἑνί

	Masc., *Fem.*, and *Neut.*
N.	δύο *two*
A.	δύο
G.	δύο
D.	δυσί(ν)

	Masc. and *Fem.*	*Neut.*
N.	τρεῖς *three*	τρία
A.	τρεῖς	τρία
G.	τριῶν	τριῶν
D.	τρισί(ν)	τρισί(ν)

	Masc. and *Fem.*	*Neut.*
N.	τέσσαρες *four*	τέσσαρα
A.	τέσσαρας	τέσσαρα
G.	τεσσάρων	τεσσάρων
D.	τέσσαρσι(ν)	τέσσαρσι(ν)

Like εἷς, μία, ἕν are declined the common pronouns οὐδείς, οὐδεμία, οὐδέν and μηδείς, μηδεμία, μηδέν *nobody*, *nothing*. οὐδείς is used with a verb in the indicative mood, μηδείς when the verb is in other moods (cf. οὐ and μή; see p. 239). They are also used as adjectives; οὐδεὶς προφήτης *no prophet*. Like τέσσαρες is also declined δεκατέσσαρες *fourteen*. Cardinals from διακόσιοι *two hundred* onward are declined as the plural of ἅγιος, α, ον, until we reach those which employ the 3rd decl. nouns, χιλιάς, -άδος *a thousand*, and μυριάς, -άδος *ten thousand*. The other cardinals, 5 to 12, and 15 to 199 are indeclinable:

ἑκατὸν βάτοι ἐλαίου (Luke 16.6) *a hundred baths* (measures) *of oil*.
ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ (Matt. 12.45) *seven other spirits worse than himself*.

The ordinals are declined regularly, δεύτερος (α pure) like ἅγιος, α, ον, the rest like ἀγαθός, ή, όν.

FURTHER USES OF THE ARTICLE

There are several uses of the article which have not yet all received attention:

1. With an adverb it has the effect of making the adverb into a noun; e.g.

τῷ πλησίον (Rom. 13.10) *to the neighbour*.
ἡ αὔριον (Matt. 6.34) *the morrow* (the article is fem. as agreeing with an understood ἡμέρα).
τὸ ἐντός (Matt. 23.26) *the inside*.

2. A prepositional phrase may be made the equivalent of a noun by having the article in front of it:

οἱ παρὰ τὴν ὁδόν (Mark 4.15) *they* (or those) *by the way side*.

Perhaps, however, a participle is to be understood here, σπειρόμενοι: compare Mark 4.16: οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι *they that are sown upon the rocky* (places);

τὰ περὶ τοῦ Ἰησοῦ (Acts 18.25) *the things concerning Jesus*.

3. In similar fashion a prepositional phrase can be made the equivalent of an adjective by the article:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς (Matt. 6.9) *our Father, who art in heaven*.
τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε (John 5.44) *the glory that* (cometh) *from the only God ye seek not*.

4. The neuter τό may be followed by a whole clause which is thus treated as a noun:

> τό Εἰ δύνῃ (Mark 9.23) *the* (idea of saying) *If thou canst!*

Here Jesus repeats the words of the epileptic's father.

This τό is used in introducing a quotation, and thus practically has the force of quotation marks:

> τὸ δέ 'Ανέβη τί ἐστιν εἰ μὴ . . . (Eph. 4.9) *now this* (word) "*He ascended*", *what is it but . . .?*

This use of τό is closely akin to its use with the infinitive (articular infinitive, see p. 101).

The Position of the Article

The importance of the position of the article has already been briefly discussed (p. 39). The following is a summary of the points to be noted:

1. An adjective coming between an article and its noun is an epithet attached to the noun: τὸ ἀκάθαρτον πνεῦμα *the unclean spirit.*

2. Alternatively the epithet may have an article of its own and follow the noun: τὸ πνεῦμα τὸ ἀκάθαρτον.

3. An adjective without an article, and coming outside a noun and its article is a predicate: τὸ πνεῦμα ἀκάθαρτον or ἀκάθαρτον τὸ πνεῦμα *the spirit* (is) *unclean.* The verb "to be", therefore, may be left out without ambiguity, for there are few exceptions to this rule. But John 12.9 appears to be one, where ὁ ὄχλος πολύς means "the great crowd", and not "the crowd is great".

4. When a noun in the genitive case is dependent on another noun, it may, like an adjective, of which it is an equivalent, either be inserted between the article and the governing noun, or it may follow:

> ὁ τοῦ Θεοῦ ἄνθρωπος (2 Tim. 3.17) *the man of God.*
> ὁ τῆς δικαιοσύνης στέφανος (2 Tim. 4.8) *the crown of righteousness.*

These might equally well have been written ὁ ἄνθρωπος τοῦ Θεοῦ and ὁ στέφανος τῆς δικαιοσύνης. This is the order we have in τὸ ὄνομα τοῦ Θεοῦ (1 Tim. 6.1) *the name of God.*

The article of the governing noun may be repeated before the dependent genitive:

> τὴν διδασκαλίαν τὴν τοῦ Σωτῆρος ἡμῶν (Tit. 2.10) *the doctrine of our Saviour* (literally, "the doctrine, the (one) of our Saviour").

MIDDLE PARTICIPLES

Present Participle Middle

λυόμενος, λυομένη, λυόμενον *loosing for oneself.* Declined as an adjective in -ος, -η, -ον (e.g. ἀγαθός). The pres. part. mid. of other verbs in -ω will easily be found by adding -ομενος to the present stem.

Future Participle Middle

λυσόμενος, λυσομένη, λυσόμενον *being about to loose for oneself.* Declined as ἀγαθός.

Contraction takes place in the fut. part. mid. of those verbs which have a contracted future:

The fut. part. mid. of στέλλω is στελούμενος, arrived at through the following stages: στελσόμενος, στελεσόμενος, στελεόμενος, στελούμενος (cf. p. 153).

The fut. part. mid. of ἐλπίζω is ἐλπιούμενος, arrived at through the following stages: ἐλπιδσόμενος, ἐλπισόμενος, ἐλπιεόμενος, ἐλπιούμενος (cf. p. 134).

Weak Aorist Participle Middle

λυσάμενος, λυσαμένη, λυσάμενον *having loosed for oneself.* Declined as ἀγαθός.

The wk. aor. part. mid. of a verb may be found by substituting -μενος for the final -μην of the 1st pers. sing. wk. aor. indic. mid., and omitting the augment:

> ἀγγέλλω: wk. aor. indic. mid., ἠγγειλάμην; part. ἀγγειλάμενος.
> φέρω: wk. aor. indic. mid., ἠνεγκάμην; part. ἐνεγκάμενος.

Strong Aorist Participle Middle

βαλόμενος, βαλομένη, βαλόμενον *having thrown for oneself.* Declined as ἀγαθός. -όμενος is added to the verb stem; be careful to distinguish this from the pres. part. mid., βαλλόμενος.

Perfect Participle Middle

λελυμένος, λελυμένη, λελυμένον *having loosed for oneself, being in a state of having loosed for oneself.* Declined as ἀγαθός, but notice that the

accent is paroxytone (acute accent on the last syllable but one). The perf. part. mid. of a verb may be found by substituting -μένος for the final -μαι of the 1st pers. sing. perf. indic. mid. The reduplication is retained.

ἀγγέλλω: perf. indic. mid. ἤγγελμαι; part. ἠγγελμένος.
λαμβάνω: perf. indic. mid. εἴλημμαι; part. εἰλημμένος.

PASSIVE PARTICIPLES

Present Participle Passive

λυόμενος, λυομένη, λυόμενον *being loosed*, as for the middle.

Future Participle Passive

λυθησόμενος, λυθησομένη, λυθησόμενον *being about to be loosed*. Declined as ἀγαθός. The fut. part. pass. may be found by substituting -σομενος for the final -ν of the 1st pers. sing. of the aor. indic. pass., and omitting the augment. Note the omission of θ in the str. fut. pass. Thus στέλλω *send*, has str. aor. indic. pass. ἐστάλην and consequently fut. part. pass. σταλησόμενος.

Aorist Participle Passive

λυθείς, λυθεῖσα, λυθέν *loosed*, *being loosed*, or *having been loosed*. The accent is oxytone. -είς is substituted for the final -ην of the 1st pers. sing. of the aor. indic. pass., and the augment is omitted. Note the omission of θ in the str. aor. pass. The aor. part. pass. of στέλλω (aor. indic. pass. ἐστάλην) is σταλείς.

The declension of λυθείς (stem λυθεντ-) is as follows:

	Masculine	*Feminine*	*Neuter*
Sing. N.	λυθείς	λυθεῖσα	λυθέν
A.	λυθέντα	λυθεῖσαν	λυθέν
G.	λυθέντος	λυθείσης	λυθέντος
D.	λυθέντι	λυθείσῃ	λυθέντι
Plur. N.	λυθέντες	λυθεῖσαι	λυθέντα
A.	λυθέντας	λυθείσας	λυθέντα
G.	λυθέντων	λυθεισῶν	λυθέντων
D.	λυθεῖσι(ν)	λυθείσαις	λυθεῖσι(ν)

Other aor. participles pass. may easily be found similarly:

ἄγω:	aor. indic. pass.	ἤχθην;	part.	ἀχθείς
βάλλω:	,, ,, ,,	ἐβλήθην;	,,	βληθείς
ξηραίνω:	,, ,, ,,	ἐξηράνθην;	,,	ξηρανθείς
κρύπτω:	,, ,, ,,	ἐκρύβην;	,,	κρυβείς

Perfect Participle Passive

λελυμένος, λελυμένη, λελυμένον *having been loosed, loosed*, as for the middle.

Vocabulary

Ἀθῆναι, ῶν, αἱ (1) (plur.) *Athens*
Ἀκύλας, ου, ὁ (1) *Aquila*
ἀσφάλεια (1) *safety*
Ἰταλία (1) *Italy*
πέτρα (1) *rock*
Πρίσκιλλα (1) *Priscilla*
προσευχή (1) *prayer*
σαγήνη (1) *net, dragnet*
τιμή (1) *price, honour*
φυλή (1) *tribe*
ἀργύριον (2) *piece of silver*
εὐαγγέλιον (2) *gospel*
θησαυρός (2) *treasure*
Κόρινθος ἡ (2) *Corinth*
Παῦλος (2) *Paul*
κλῆμα, ατος, τό (3), *branch* (of vine)
Λευεί, ὁ (indecl.) *Levi*
παραλυτικός, ή, όν *paralytic*
θεμελιόω *lay foundations, found*
ξηραίνω (for parts see p. 185) *dry up, wither*
σφραγίζω *seal*
τίκτω (for parts see p. 321) *bring forth, bear*
τιμάω *value, honour*
χωρίζω *separate* (pass., *depart*)
ἐπαύριον (adv.) *tomorrow*. With article, ἡ, *the next day*
ἔσω (adv.) *within, inside*
ὄπισθεν (adv.) *behind*
προσφάτως (adv.) *recently*

EXERCISE 58

Translate into English:

1. ἡ δὲ γυνὴ ἀκούσασα τὰ περὶ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ. 2. καὶ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον, ᾧ εἶπεν ὁ Ἰησοῦς, Ἔγειρε· ὁ δὲ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 3. μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν, ὁ Παῦλος ἦλθεν εἰς Κόρινθον, καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, ἔμενεν παρ' αὐτοῖς. 4. ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ τε κεκρυμμένῳ ἐν ἀγρῷ, καὶ σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν. 5. τὴν φυλακὴν εὕρομεν κεκλεισμένην

ἐν πάσῃ ἀσφαλείᾳ, ἀνοίξαντες δὲ ἔσω οὐδένα εὕρομεν. 6. πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται.

EXERCISE 59

Translate into Greek, using the participle as much as possible:

1. Of the tribe of Levi were sealed twelve thousand. 2. This word, when translated, is "God with us". 3. Where is he that is born king of the Jews? 4. He answered and said to the man who spoke, Who is my mother? 5. In the twelfth year they went up to Jerusalem. 6. He was in the wilderness forty days, tempted by the devil. 7. Be like men who obey their Lord. 8. For ten days we stayed, waiting for him. 9. The branch which is withered is cast away. 10. This bread is good; but this is the best bread.

EXERCISE 60

Translate into Greek, using the participle as much as possible:

1. The good shepherd will leave the ninety nine sheep in the wilderness and will seek that which strays. 2. Seven spirits worse than the first enter in and dwell there. 3. Thirty pieces of silver was the price of him that was valued. 4. The house which is founded on a rock does not fall. 5. The love which is from God shall enter your hearts and remain there. 6. Tell my affairs to nobody for fourteen days. 7. On the next day a certain man saw Peter while he was passing through the city, and he cried out and besought him to come into his house. 8. About the ninth hour he saw an angel which came to him and said, God has heard your prayers. 9. The apostles answered and said, All the things which have been written will be fulfilled. 10. Many of the Jews who had come followed him, hoping to see a sign.

Chapter 22

THE ATTRACTION OF RELATIVE PRONOUNS

We find frequently in the N.T. that a relative pronoun (which agrees with its antecedent in gender and number) has been attracted also to the *case* of its antecedent, e.g.:

> ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον (Luke 2.20) *the shepherds returned, glorifying and praising God for all the things that they had heard and seen.*

Here ἐπὶ πᾶσιν ἃ ἤκουσαν would have been expected, but the accusative ἅ has been attracted to the dative of its antecedent πᾶσιν.

> ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ Θεὸς τῷ Ἀβραάμ (Acts 7.17) *the time of the promise drew nigh, which God vouchsafed unto Abraham.*

Here ἣν ὡμολόγησεν would have been expected, but the accusative ἥν has been attracted to the genitive of its antecedent ἐπαγγελίας.

There is an extension of this in certain instances where the relative is attracted to the case of its antecedent, but the antecedent drops out, e.g.:

> μηδὲν . . . ὧν εἰρήκατε (Acts 8.24) *none of the things which ye have spoken.*

This in full would be μηδὲν ἐκείνων ἃ εἰρήκατε. The genitive ἐκείνων has, as it were, attracted ἅ to its own case, and has then dropped out.

> οὐδὲν ἐκτὸς λέγων ὧν οἱ προφῆται ἐλάλησαν (Acts 26.22) *saying nothing but what the prophets said.*

This in full would be οὐδὲν ἐκτὸς λέγων ἐκείνων ἅ. . . . But the genitive ἐκείνων has again attracted the ἅ to its own case, and has then dropped out.

This attraction of the relative with the omission of the antecedent is found frequently in the following phrases:

> ἄχρι οὗ, μέχρις οὗ, ἕως οὗ *until.* These are the equivalent of ἄχρι (μέχρις, ἕως) τοῦ χρόνου ᾧ (or ἐν ᾧ), *until the time at which.*

ἀφ' οὗ *since*, for ἀπὸ τοῦ χρόνου ᾧ (or ἐν ᾧ) *from the time at which*.
ἐν ᾧ *while*, for ἐν τῷ χρόνῳ ἐν ᾧ.

For sentences in which some of these phrases are used, see p. 189.

THE VERBAL ADJECTIVE

The verbal adjective is passive in meaning and is part of the verb infinite. There are two forms:

1. -τέος is added to the stem, λυ-τέος, -τέα, -τέον. This conveys the idea of necessity, *requiring to be loosed*. It only occurs once in the N.T., in Luke 5.38.

2. -τός is added to the stem, λυ-τός, -τή, -τόν. There are two shades of meaning. One is hardly distinguishable from the perfect passive participle, *loosed*. Thus, ἀγαπητός *loved, beloved*. The other conveys the idea of capability, *able to be loosed*. The suffix -τός thus has the same effect as the English suffix *-ible* or *-able*. Thus ὁρατός *visible*.

THE GENITIVE ABSOLUTE

An absolute clause is one which, while it adds to the meaning of a sentence, usually by defining the circumstances in which the action of the main clause takes place, is nevertheless separate from (Latin, *absolutus*, "loosed from") the main clause grammatically.

English has its absolute clauses, e.g. *Dinner being over, the guests rose*. The absolute clause is "Dinner being over". It defines the circumstances in which the action of the main clause takes place. It is, however, grammatically separate from the main clause, which could stand as a complete sentence without it. Cf. "*The hour of departure having come*, they took their leave".

It will be noticed that the participle is used in the absolute clause. Note also that the absolute clause may represent a temporal clause, "when dinner was over . . .", or a causal clause, "since dinner was over . . .". It may also be the equivalent of a conditional clause, as in "this being so, I will not stay", where "this being so" represents "if this is so".

Latin also has absolute clauses. The participle is in the ablative, and its subject is a noun or pronoun also in the ablative. The construction is known as the ablative absolute. In Latin the rule quite strictly applies that there may be no grammatical connection between the absolute and the main clauses. Neither the subject nor the object of the absolute

clause may appear as subject or object of the main clause; i.e. the Latin ablative absolute must be literally "absolute".

In the Greek absolute clause the participle is in the genitive, and its subject, whether noun or pronoun, is also in the genitive. The construction is known as the genitive absolute. It is fairly common, and, like the English absolute clause, may be the equivalent of a temporal, causal, or conditional clause.

> καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν (Mark 14.22) *and as they were eating, he took bread, and when he had blessed, he brake it.*

Here the present participle, ἐσθιόντων, signifies an action going on at the same time as that of the main verb.

> ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες (Matt. 17.24) *and when they were come to Capernaum, they that received the half-shekel came.*

Here the aorist participle, ἐλθόντων, signifies an action prior to that of the main verb.

> καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις . . . (Luke 9.57) *and as they went in the way, a certain man said . . .*

Sometimes a pronoun subject is omitted, e.g.

> καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος (Matt. 17.14) *and when they were come to the multitude, there came to him a man.*

Here αὐτῶν is omitted as the subject of ἐλθόντων. Cf. the lack of a subject αὐτοῦ to the participle εἰπόντος in Matt. 17.26.

The Greek genitive absolute is used more loosely than the Latin ablative absolute, and sometimes there is a grammatical connection between it and the main clause, e.g.

> μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς . . . ἐκέλευσεν . . . (Acts 21.34) *and when he could not know the certainty . . . he commanded . . .*

Here αὐτοῦ, the subject of the genitive participle, is the same person as the subject of the main verb ἐκέλευσεν. The clause is not strictly absolute.

FURTHER USES OF THE CASES

We have already dealt with the main uses of the cases, the accusative to express the direct object, the genitive denoting possession, the dative of indirect object, etc. (pp. 21, 30, 62, 72), and we have also noted different cases used with prepositions (pp. 36, 62ff., 137ff.) and the use of the cases to express time (p. 141). There are certain other uses of the cases which must now be treated.

The Nominative Case

The Nominative as Vocative

The nominative, usually with the article, is sometimes used for the vocative:

> τὸ κοράσιον, σοὶ λέγω, ἔγειρε (Mark 5.41) *damsel, I say unto thee, Arise.*

See also Matt. 11.26 and Mark 14.36.

The Accusative Case

Double Accusative

In English certain verbs take two accusatives, e.g. *I teach the boys Latin*; *I call you my friend.* The same is true of some Greek verbs.

Greek verbs which are commonly found with two accusatives are verbs of teaching (διδάσκω), asking (αἰτέω, ἐρωτάω), making (ποιέω), putting on, clothing and unclothing (ἐνδύω, ἐκδύω), naming (ὀνομάζω), giving to drink (ποτίζω).

> ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά (Mark 4.2) *he taught them many things in parables.*
>
> ἠρώτων αὐτὸν . . . τὰς παραβολάς (Mark 4.10) *they asked of him the parables.*
>
> φορτίζετε τοὺς ἀνθρώπους φορτία (Luke 11.46) *ye lade men with burdens.*

Cognate Accusative

A verb may sometimes take the accusative of a noun which is cognate either in root or meaning. Such accusatives are often found with intransitive verbs (see p. 40, note 2) which cannot have an accusative of direct object. English provides examples such as "die the death" (cognate in

root), "run a race" (cognate in meaning), or the playful "he sighed a great sigh". φορτίζετε τοὺς ἀνθρώπους φορτία (see under *Double Accusative* above) is an example of a cognate accusative in Greek. Compare also:

θησαυρίζετε θησαυρούς (Matt. 6.20) *lay up treasure.*
ἐχάρησαν χαρὰν μεγάλην (Matt. 2.10) *they rejoiced with great joy.* The Greek cognate accusative, as here, must often be translated in English with the help of a preposition.

Retained Accusative

A verb which has an accusative (either direct object or cognate) in the active voice sometimes unexpectedly retains the accusative when in the passive:

ἐνδεδυμένος τρίχας (Mark 1.6) *clothed with hair.*
πεπίστευμαι τὸ εὐαγγέλιον (Gal. 2.7) *I have been entrusted with the gospel.* (Cf. also 1 Thess. 2.4.)
οἰκονομίαν πεπίστευμαι (1 Cor. 9.17) *I have been entrusted with a stewardship.*
βάπτισμα ὃ ἐγὼ βαπτίζομαι (Mark 10.38) *the baptism that I am baptized with.*

Such accusatives retained in the passive are often found with verbs which may have the double accusative, as in the first example above. They are also frequently in reality cognate accusatives. This is clear in the last of the examples above, where the accusative of the relative, ὅ, refers to βάπτισμα. The two examples with πιστεύω are also accusatives cognate in meaning, "the gospel" and "a stewardship" being substituted for the word "trust" in the phrase "I entrust a trust".

Notice how English employs the preposition *with* in translating the retained accusative.

Accusative of Respect

The accusative case may be used to express that with reference to which, or in respect of which, the action of the verb is performed or a statement is made:

πάντα ἐγκρατεύεται (1 Cor. 9.25) *he is temperate in all things* (i.e. in respect of all things).
τὸν ἀριθμὸν ὡς πεντακισχίλιοι (John 6.10) *about five thousand in number* (i.e. in respect of number).

An accusative neuter of a pronoun or adjective is frequently used in this way, and such accusatives are practically adverbs. For this reason the accusative of respect is sometimes called the adverbial accusative:

Ἰουδαίους οὐδὲν ἠδίκηκα (Acts 25.10) *I have done no wrong to the Jews* (i.e. wronged the Jews in respect of nothing; note also the double accusative).

λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος (2 Tim. 4.8) *henceforth there is laid up for me the crown of righteousness* (i.e. in respect of the future).

The Genitive Case

Subjective and Objective Genitives

We have seen that the genitive roughly represents our use of the preposition *of* with a noun or pronoun. Hence it commonly denotes possession. A distinction should be noted between what is called a "subjective genitive" and an "objective genitive". In a subjective genitive, e.g. ἡ ἀγάπη ἑνὸς ἑκάστου (2 Thess. 1.3) *the love of each one*, the genitive is the subject from which the ἀγάπη springs. In an objective genitive, e.g. τὸν φόβον τῶν Ἰουδαίων (John 7.13) *fear of the Jews*, the genitive is the object of the fear. It is sometimes difficult to decide between a subjective and an objective genitive: e.g. ἡ ἀγάπη τοῦ Θεοῦ: is it *our love for God*, or *God's love for us*? The context does not always make it clear.

Genitive of Separation

The genitive is also the case which denotes separation, having taken over the functions of a primitive ablative case (Latin retains an ablative case). Hence it is appropriately used with prepositions like ἐκ and ἀπό, and with verbs which express separating, hindering from, falling short of, lacking, depriving of, etc.

μή τινος ὑστερήσατε; (Luke 22.35) *did ye lack anything?*

χρῄζετε τούτων ἁπάντων (Matt. 6.32) *ye have need of all these things.*

Possibly to be considered under this heading is the genitive of comparison (see p. 158). This genitive may be used with a verb denoting comparison: πολλῶν στρουθίων διαφέρετε (Luke 12.7) *ye are of more value than* (different from) *many sparrows.*

Partitive Genitive

The genitive may denote the whole of which the dependent word is a part: e.g.

οἱ λοιποὶ τῶν ἀνθρώπων (Rev. 9.20) *the rest of mankind.*
τοὺς πτωχοὺς τῶν ἁγίων (Rom. 15.26) *the poor among* (of) *the saints.*

This partitive genitive is found with verbs denoting sharing:

τραπέζης Κυρίου μετέχειν (1 Cor. 10.21) *to partake of the table of the Lord.*

Genitive of Price

The genitive is used to denote price.

οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; (Matt. 10.29) *are not two sparrows sold for a farthing?*
τοσούτου τὸ χωρίον ἀπέδοσθε; (Acts 5.8) *did ye sell the land for so much?*

Genitive after certain Verbs

The genitive is commonly found with verbs of:

(*a*) perception: ἀκούω *hear* (the strict rule, not always kept in the N.T., is genitive of person heard, accusative of thing heard); γεύομαι *taste*; ἅπτομαι *touch*; θιγγάνω *touch.*

(*b*) laying hold of: τυγχάνω *obtain*; λαγχάνω *obtain by lot*; ἀντέχομαι *hold firmly to*; κρατέω *hold.*

(*c*) remembering and forgetting: μιμνήσκομαι *remember*; μνημονεύω *remember*; ἐπιλανθάνομαι *forget.*

(*d*) ruling over: ἄρχω *rule*; κατισχύω *prevail against*; κυριεύω *be master of.*

(*e*) certain verbs expressing emotion and concern, and their opposites: σπλαγχνίζομαι *pity*; ἐπιθυμέω *desire*; ἐπιμελέομαι *care for*; φείδομαι *spare*; καταφρονέω *despise*; ἀμελέω *neglect*; ὀλιγωρέω *belittle.*

The Dative Case

Dative of Interest

The dative may be used to express the person interested in or concerned with the action of the verb or the statement made:

ἔσομαι τῷ λαλοῦντι βάρβαρος (1 Cor. 14.11) *I shall be to him that speaketh a barbarian.*
ἀστεῖος τῷ Θεῷ (Acts 7.20) *fair in God's sight* (lit. "fair to God").

A similar dative of nouns not denoting persons may be used:

τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ (Rom. 6.10) *he died once for all as far as sin is concerned* (R.V. "unto sin").
τὸν ἀσθενοῦντα τῇ πίστει (Rom. 14.1) *him that is weak as far as faith is concerned* (R.V. "in faith").

Dative of Difference

The dative is used to express difference:

πολλῷ μᾶλλον (Matt. 6.30) *much more* (lit. "more by much").
τοσούτῳ κρείττων (Heb. 1.4) *by so much better.*

Dative of Agent

A dative may be used to express agent, instead of the expected ὑπό with genitive, with a perfect passive participle:

οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ (Luke 23.15) *nothing worthy of death hath been done by him.*

Dative after certain Verbs

The dative of indirect object is naturally found with verbs denoting speaking and giving (see p. 21). The dative is also commonly found with the following verbs:

ἀκολουθέω *follow*
ἀρέσκω *please*
διακονέω *serve*
δουλεύω *serve*
ἐγγίζω *draw near*
ἐπιτιμάω *rebuke*
ἐπιτρέπω *permit, allow*
παραγγέλλω *command*
πιστεύω *believe* (but εἰς or ἐν with appropriate case is also used)
προσκυνέω *worship*
ὑπακούω *obey*
χράομαι *use*

VERBS WITH STEMS ENDING IN CONSONANTS

(*e*) Nasals

In verbs with stems ending in nasals (μ and ν) the σ of the future and weak aorist is dropped after the nasal (cf. verbs with stems ending in liquids, p. 153). The fut. indic. act. is formed as in the case of verbs with liquid stems: κρίνω *I judge* has fut. κρινῶ, arrived at through the following stages: κρίνσω, κρινέσω, κρινέω, and so κρινῶ. In the weak aorist active a lengthening of the stem takes place in compensation for the

loss of the σ: thus μένω *I remain* has aor. ἔμεινα from ἔμενσα. This lengthening in the aorist is sometimes obscured by the fact that the pres. indic. also shows a lengthening of the verb stem (though for a different reason; see below).

ν followed by θ, μ, τ, and κ usually disappears. The same is true when it is followed by σ elsewhere than in the fut. or wk. aor. Thus the 2nd pers. sing. perf. indic. pass. of κρίνω would be κέκρισαι.

Exceptions to this are the wk. aor. passives of -κτείνω *kill* (-ἐκτάνθην), and of the verbs in -ύνω and -αίνω (ᾐσχύνθην, ηὐφράνθην, etc.).

	Compounds	English	*Fut.*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
αἰσχύνω		*shame*		ᾔσχυνα			ᾐσχύνθην
	καταισχύνομαι (pass.)	*be ashamed of*					
βαρύνω		*weigh down*					ἐβαρύνθην
	καταβαρύνω	*weigh down*					
εὐθύνω		*straighten*		εὔθυνα			
εὐφραίνω		*gladden*					ηὐφράνθην
θερμαίνω		*warm*					
κερδαίνω		*gain*	κερδανῶ κερδήσω	ἐκέρδανα ἐκέρδησα			
κλίνω		*lean*	κλινῶ	ἔκλινα	κέκλικα		ἐκλίθην
	ἀνακλίνω	*make to recline*					
κρίνω		*judge*	κρινῶ	ἔκρινα	κέκρικα	κέκριμαι	ἐκρίθην
	ἀποκρίνομαι (dep.)	*answer*					
	κατακρίνω	*condemn*					
-κτείνω		*kill*	-κτενῶ	-ἔκτεινα			-ἐκτάνθην
	ἀποκτείνω	*kill*					
λευκαίνω		*whiten*		ἐλεύκανα			
μένω		*remain*	μενῶ	ἔμεινα	μεμένηκα[1]		
	προσμένω	*remain with, abide in*					
	ὑπομένω	*endure*					
μηκύνω		*lengthen* (pass. *grow*)					
μιαίνω		*defile*				μεμίαμμαι	ἐμιάνθην
μωραίνω		*make foolish*		ἐμώρανα			ἐμωράνθην
ξηραίνω		*dry up*		ἐξήρανα		ἐξήραμμαι	ἐξηράνθην
ποιμαίνω		*shepherd*	ποιμανῶ	ἐποίμανα			
σημαίνω		*signify*		ἐσήμανα			
-τείνω		*stretch*	-τενῶ	-ἔτεινα			
	ἐκτείνω	*stretch out*					
τρέμω		*tremble*					
φαίνω		*shine* (pass. *appear*)	φανοῦμαι (dep.)				ἐφάνην (strong)
-χύννω		*pour*					-ἐχύθην
	ἐκχύννω	*pour out, shed*					

[1] μεμένηκα: Note that this perfect extends the stem by η, as does γίνομαι in the perf. pass., γεγένημαι.

This class includes a number of verbs whose stems are lengthened in the present by the addition of consonantal ι (the y sound), which, coming after the nasal ν, has the effect of lengthening the previous vowel sound: thus σημαν-ι-ω becomes σημαίνω.

The list on page 185 includes all the verbs of this class found in St Mark's Gospel, together with some others which, while being fairly frequent in the N.T., are not found in St Mark.

The deponent γίνομαι, having a stem ending in ν (γεν-) may be considered here, but it is irregular. The classical pres. indic. of this verb was γίγνομαι, formed by reduplication of the stem γι-γεν-ομαι (cf. πίπτω from πι-πετ-ω, p. 132). The principal parts are:

fut., γενήσομαι; str. aor., ἐγενόμην; perf., γέγονα (N.B. varied form of stem), perf. pass., γεγένημαι; wk. aor. pass., ἐγενήθην.

It is frequent in the N.T. and has the following meanings: *become, be, come to pass, happen, be made, be done.*

Compounds are διαγίνομαι *pass, elapse*; παραγίνομαι *come, arrive.*

For verbs whose stem is lengthened in the pres. indic. by the addition of ν, see pp. 190ff.

Vocabulary

στολή (1) *robe*
ὑπερηφανία (1) *pride*
μνημεῖον (2) *tomb*
ναός (2) *sanctuary, temple*
νεανίσκος (2) *young man*
λαμπρός, ά, όν *shining*
λευκός, ή, όν *white*
πλούσιος, α, ον *rich*
διαφέρω *differ, excel, be better than*
κατασείω *wave*
μιμνήσκομαι (aor. ἐμνήσθην; perf. μέμνημαι) *remember*
νικάω *conquer*
ὑστερέω (with gen.), *come late, come short of, be inferior to*
ἔτι (adv.) *still, yet.*

EXERCISE 61

Translate into English:

1. καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι. 2. πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ Ἀκούσατε τοὺς λόγους τούτους. 3. εἶπεν δὲ ὁ Παῦλος Δέομαί σου ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος κατέσεισεν τῇ χειρὶ τῷ λαῷ. 4. αἱ δὲ γυναῖκες εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον

νεανίσκον περιβεβλημένον στολὴν λευκήν. 5. τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν· ἠγοράσθητε γὰρ τιμῆς. 6. πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ Θεοῦ, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου.

EXERCISE 62

Translate into Greek, using the genitive absolute where possible:

1. How much better is a man than a sheep? 2. As they were eating Jesus took bread. 3. When they had eaten he led them out. 4. In no respect was I inferior to the apostles. 5. They remembered the words which Paul had spoken. 6. The apostles will teach us the truth. 7. They put his own garment upon him. 8. I was entrusted by God with the gospel. 9. In all things we are conquerors. 10. Such words do not please me at all.

EXERCISE 63

Translate into Greek, using the genitive absolute where possible:

1. They who worship God must worship him in spirit and in truth. 2. As the women drew near, the Lord commanded the apostles to receive them. 3. While Peter was still speaking the Holy Spirit fell upon all who heard the word. 4. Those who use the sword shall die by the sword. 5. To forget injustice is much better than to remember pride. 6. This house was bought for a hundred pieces of silver. 7. What shall they who serve this world gain in the kingdom of heaven? 8. Our souls being weighed down by sin we cannot please God. 9. When it became day a certain rich man came and asked Pilate for the body of Jesus. 10. There appeared to them two angels clothed in shining garments.

Chapter 23

TEMPORAL CLAUSES

A temporal clause is a relative clause which defines the time at which the action of the main clause takes place; e.g. "We shall go when we have had tea". Here the temporal clause is "when we have had tea". It is introduced by the temporal conjunction *when*, which relates, or refers, to the main clause, "we shall go".

If the temporal clause refers to a definite time the verb is in the indicative mood. In this temporal clauses are like other relative clauses. But if the time referred to is indefinite, as it often is when the reference is to the future, the verb is in the subjunctive mood. In this also temporal clauses are like other relative clauses, which employ the subjunctive when the relative pronoun is indefinite (*whoever* rather than *who*). For indefinite clauses, see pp. 212f.

The usual conjunctions introducing temporal clauses in English are *when*, *after*, *since*, *while*, *until*, *till*, *before*. All these have their equivalents in Greek, of which the most common are:

ὅτε *when*:

καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα . . . ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ (Mark 11.1) *and when they draw nigh unto Jerusalem . . . he sendeth two of his disciples.*

πολλαὶ χῆραι ἦσαν . . . ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανός (Luke 4.25) *there were many widows in Israel . . . when the heaven was shut up.*

ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ (John 4.23) *the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth.*

ὁπότε, *when* (not so common as ὅτε or ὡς, below):

οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὁπότε ἐπείνασεν; (Luke 6.3) *have ye not read even this, what David did, when he was hungry?*

ὡς, *when*, *since*, *while* (the exact shade of meaning can be determined from the context):

ὡς ἐπλήσθησαν αἱ ἡμέραι . . . ἀπῆλθεν (Luke 1.23) *when the days were fulfilled . . . he departed.*

ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς (John 12.36) *while ye have the light, believe on the light.*

πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; (Mark 9.21) *how long time is it since this hath come unto him?*

ἕως, *till, until* and (sometimes) *while*:

ὁ ἀστὴρ . . . προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστάθη (Matt. 2.9) *the star . . . went before them, till it came and stood.*

ἡμᾶς δεῖ ἐργάζεσθαι . . . ἕως ἡμέρα ἐστίν (John 9.4) *we must work . . . while it is day.*

The phrases noted on p. 177, being the equivalent of temporal conjunctions, are also used in temporal clauses:

ἕως οὗ or ἕως ὅτου (=ἕως τοῦ χρόνου [ἐν] ᾧ) *until, till*:

καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν (Matt. 1.25) *and he knew her not till she had brought forth a son.*

οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι . . . ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ (John 9.18) *the Jews did not believe . . . until they called his parents.*

ἄχρι οὗ (=ἄχρι τοῦ χρόνου [ἐν] ᾧ) *until, till*:

ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος (Acts 7.18) *till there arose another king.*

ἐν ᾧ (=ἐν τῷ χρόνῳ ἐν ᾧ), *while*, and (occasionally) *until*:

πραγματεύσασθε ἐν ᾧ ἔρχομαι (Luke 19.13) *trade ye till I come.*

ἀφ' οὗ (=ἀπὸ τοῦ χρόνου [ἐν] ᾧ) or ἀφ' ἧς (=ἀπὸ τῆς ὥρας [ἐν] ᾗ) *since*:

αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας (Luke 7.45) *but she, since the time I came in, hath not ceased to kiss my feet.*

πρίν or πρὶν ἤ, which mean *until* or *before*, have a different construction. Meaning *before* they are followed by the construction known as "the accusative and infinitive", the subject of the clause being in the accusative case, and the verb in the infinitive mood instead of in the indicative:

πρὶν ἀλέκτορα δὶς φωνῆσαι τρίς με ἀπαρνήσῃ (Mark 14.72) *before the cock crow twice, thou shalt deny me thrice.*

πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη . . . (Matt. 1.18) *before they came together she was found . . .*

But meaning *until* and following a negative sentence they are followed by the subjunctive, and the particle ἄν may be added. This is the normal indefinite construction, for which see p. 212f.

RELATIVE CLAUSES OF PLACE

Akin to the relative clauses which define time (temporal clauses) are those which define place. Such clauses are introduced by the conjunctions *where*, *whence*, *whither*. E.g. in the following sentences the relative clauses are in italics: *where I am*, there ye shall be also; go to the place *whence you came*; *whither thou goest* I will go. It is to be carefully noted that the *where*, *whence*, and *whither* in these sentences do not ask questions. They are not interrogative adverbs, but relatives.

οὗ, *where, whither*

ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο (Acts 7.29) *he became a sojourner in the land of Midian, where he begat two sons.*

εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι (Luke 10.1) *into every city and place whither he himself was about to come.*

ὅπου also means *where* or *whither*

ἀπεστέγασαν τὴν στέγην ὅπου ἦν (Mark 2.4) *they uncovered the roof where he was.*

ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν (John 8.21) *whither I go, ye cannot come.*

ὅθεν *whence*

εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον (Matt. 12.44) *I will return into my house whence I came out.*

Phrases employing a relative and which are equivalent to conjunctions of place may be used to introduce relative clauses; e.g. εἰς ὅν (where the ὅν refers to a previous word like τόπος or οἶκος), and εἰς ἥν (where the ἥν refers to a previous word like γῆ or πόλις).

εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον (John 6.21) *straightway the boat was at the land whither they were going.*

If the place referred to is indefinite (*wherever*, *whithersoever*) the indefinite construction is used. See pp. 212f.

VERBS WITH STEMS LENGTHENED IN THE PRESENT

We have already had occasion to notice that in some verbs the verb stem is lengthened in the present (and consequently in the imperf. indic.) by the

addition of the consonantal ι or *y* sound (e.g. φυλακ-ι-ω becoming φυλάσσω), by a reduplication of the initial consonant of the verb stem (e.g. πι-πετ-ω becoming πίπτω), or by the addition of τ after a labial (e.g. κοπ-τ-ω).

Another frequent method of lengthening found in the present is by the addition of the nasal ν. There are five variations of this:

(*a*) A simple addition of -ν-.
(*b*) The addition of -ν- and a change in the vowel of the stem.
(*c*) A simple addition of -αν-.
(*d*) The addition of -αν- and the insertion of another nasal in the stem.
(*e*) The addition of -νε-.

The following lists include all the verbs of this class in St Mark's Gospel together with some others found in other parts of the N.T.

(*a*) *Stems lengthened in the present by the addition of -ν-:*

	Stem	*Compound*	English	*Fut.*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
δύνω[1]	δυ-		*sink*		ἔδυν[2] / ἔδυσα		-δέδυμαι	
		ἐνδύνω	*put on*					
πίνω	πι- and πο-		*drink*	πίομαι (dep.)	ἔπιον (strong)	πέπωκα		ἐπόθην
-τέμνω	τεμ-		*cut*		-ἔτεμον (strong)		-τέτμημαι[3]	-ἐτμήθην[3]
		περιτέμνω	*cut round, circumcize*					
φθάνω	φθα-		*anticipate, come quickly*		ἔφθασα	ἔφθακα		

(*b*) *Stems lengthened in the present by the addition of -ν- together with a change in the vowel of the stem:*

	Stem	*Compound*	English	*Future*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
-βαίνω	βη-		*go, come*	-βήσομαι (dep.)	-ἔβην[2]	-βέβηκα		
		ἀναβαίνω	*go up*					
		ἐμβαίνω	*embark*					
		καταβαίνω	*go down*					
		προβαίνω	*go forward*					
		συμβαίνω	*come to pass, happen*					
		συναναβαίνω	*go up with*					
ἐλαύνω	ἐλα-		*drive*		-ἤλασα	ἐλήλακα[4]		

1 δύνω is another form of δύω.
2 For these strong unthematic aorists, see p. 192.
3 -τέμνω. In the perf. pass. and aor. pass. the verb stem τεμ- is extended by η, the ε dropping out: thus τεμ-η, τμη-. This verb is not found in the N.T. as a simplex.
4 See next page for this "Attic" reduplication.

-ἔβην and ἔδυν are strong unthematic aorists of βαίνω and δύνω (cf. ἔγνων, p. 194). The thematic vowels ο and ε are not employed in their flexion:

Sing. 1.	-ἔβην	ἔδυν	*Aor. imperative*		
2.	-ἔβης	ἔδυς	*Sing.* 2.	-βηθι or -βα	
3.	-ἔβη	ἔδυ	3.	-βάτω	
Plur. 1.	-ἔβημεν	ἔδυμεν	*Plur.* 2.	-βατε	
2.	-ἔβητε	ἔδυτε	3.	-βάτωσαν	
3.	-ἔβησαν	ἔδυσαν	*Infinitive*: -βῆναι		
			Participle: -βάς, -βᾶσα, -βάν		

ἐλήλακα (the perfect of ἐλαύνω) is an instance of the so-called Attic reduplication. The first syllable, ἐλ, of the stem is prefixed, ἐλ-ελα-, and the first vowel of the stem is lengthened, ἐλ-ήλα-κα. See p. 55.

(*c*) *Stems lengthened in the present by the addition of* -αν-:

	Stem	*Compounds*	English	*Future*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
αἰσθάνομαι (dep.)	αἰσθ-		*perceive*		ᾐσθόμην (strong)			
ἁμαρτάνω	ἁμαρτ-		*sin*	ἁμαρτήσω	ἥμαρτον (strong) or ἡμάρτησα	ἡμάρτηκα		
αὐξάνω	αὐξ-		*increase*	αὐξήσω	ηὔξησα			ηὐξήθην
βλαστάνω[1]	βλαστ-		*sprout*		ἐβλάστησα			

[1] Lengthened form of βλαστάω.

(*d*) *Stems lengthened in the present by the addition of* -αν- *and the insertion of another nasal in the stem:*

	Stem	*Compounds*	English	*Future*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
λαγχάνω	λαχ-		*draw by lot*		ἔλαχον (strong)			
λαμβάνω	λαβ- and ληβ-		*take*	λήμψομαι (dep.)	ἔλαβον (strong)	εἴληφα	εἴλημμαι	ἐλήμφθην
		ἀναλαμβάνω	*take up*					
		ἀπολαμβάνω	*take aside, receive back*					
		ἐπιλαμβάνομαι (mid.)	*lay hold of*					
		καταλαμβάνω	*seize*					
		παραλαμβάνω	*take to oneself*					

	Stem	Compounds	English	Future	Aor. act.	Perf. act.	Perf. pass.	Aor. pass.
		προλαμβάνω	*anticipate*					
		προσλαμβάνομαι (mid.)	*take to oneself*					
		συλλαμβάνω	*seize, conceive* (of woman)					
λανθάνω	λαθ- and ληθ-		*be hidden*		ἔλαθον (strong)		-λέλησμαι	
		ἐπιλανθάνομαι (mid.)	*forget*					
μανθάνω	μαθ-		*learn*		ἔμαθον (strong)	μεμάθηκα		
πυνθάνομαι (dep.)	πυθ-		*ascertain*		ἐπυθόμην (strong)			
τυγχάνω	τυχ-		*happen*		ἔτυχον (strong)	τέτυχα[1] τέτευχα τετύχηκα		

1 Different manuscripts provide these three variants in Heb. 8.6.

(*e*) *Stems lengthened in the present by the addition of* -νε-*:*

This is not so common. One N.T. example is -ἱκνέομαι (stem ἱκ-). It has a str. aor. -ἱκόμην. The simplex is not found in N.T. Compounds are: ἀφικνέομαι *arrive at, reach*; διικνέομαι *go through*; ἐφικνέομαι *arrive at, reach*.

Verbs with Stems lengthened in the Present by the addition of -σκ- or -ισκ-

In verbs of this class a reduplication of the initial consonant of the stem is also sometimes seen; e.g. in μιμνήσκω, βιβρώσκω, γινώσκω (classical Greek γιγνώσκω: stem, γνω-).

	Stem	Compounds	English	Future	Aor. act.	Perf. act.	Perf. pass.	Aor. pass.
ἀρέσκω	ἀρε-		*please*	ἀρέσω	ἤρεσα			
βιβρώσκω	βρω-		*eat*			βέβρωκα		
βόσκω	βο-		*feed*					
γηράσκω	γηρα-		*grow old*		ἐγήρασα			
γινώσκω	γνω-		*perceive, know*	γνώσομαι (dep.)	ἔγνων[1]	ἔγνωκα		ἐγνώσθην
		ἀναγινώσκω	*read*					
		ἐπιγινώσκω	*recognize*					
διδάσκω[2]	διδαχ-		*teach*	διδάξω	ἐδίδαξα			ἐδιδάχθην
ἐνδιδύσκω	δυ- (simplex not found)		*put on*					

	Stem	Compounds	English	Future	Aor. act.	Perf. act.	Perf. pass.	Aor. pass.
εὑρίσκω	εὑρε-		*find*	εὑρήσω	εὗρον (strong)	εὕρηκα		εὑρέθην
-θνῄσκω	θαν-		*die*	-θανοῦμαι (dep.)	-ἔθανον (strong)	τέθνηκα[3]		
		ἀποθνῄσκω	*die*					
		συναποθνῄσκω	*die with*					
μιμνήσκω	μνη-		*remind* (pass. *remember*)	-μνήσω	-ἔμνησα		μέμνημαι	ἐμνήσθην
		ἀναμιμνήσκω	*remind*					
πάσχω[4]	παθ- } πονθ- }		*suffer*		ἔπαθον (strong)	πέπονθα		
πιπράσκω	πρα-		*sell*			πέπρακα		ἐπράθην

[1] ἔγνων is a strong unthematic aorist; cf. ἔβην and ἔδυν, p. 192.

Aorist imperative

Sing. 1.	ἔγνων	*Sing.* 2.	γνῶθι
2.	ἔγνως	3.	γνώτω
3.	ἔγνω	*Plur.* 2.	γνῶτε
Plur. 1.	ἔγνωμεν	3.	γνώτωσαν
2.	ἔγνωτε	*Infinitive:*	γνῶναι
3.	ἔγνωσαν	*Participle:*	γνούς, γνοῦσα, γνόν.

[2] διδάσκω is not an example of the reduplicated present. The verb stem is διδαχ-.

[3] τέθνηκα is not compounded. The other parts of -θνῄσκω, however, are not found in the simplex, but are compounded with ἀπο-; ἀποθνῄσκω *I die*. The meaning of the perfect, τέθνηκα, is "I have died", and so "I am dead".

[4] The stem παθ- is extended to παθ-σκ- and so to πασχ-. The verb has two stems, παθ- and πονθ-.

Vocabulary

ὀψία (1) *evening*

Σατανᾶς, ᾶ, ὁ (1) *Satan* (cf. βορρᾶς, p. 280)

ἔλαιον (2) *oil*

παρθένος, ου, ἡ (2) *maiden, virgin*

ἀποκάλυψις, εως, ἡ (3) *revelation*

δῶμα, ατος, τό (3) *housetop*

βασιλικός, ή, όν *royal* (as noun, *courtier, nobleman*)

ἴδιος, α, ον *one's own*

κομψός, ή, όν *elegant, fine*

μωρός, ά, όν *foolish*

κακῶς (adv.) *badly, ill*

κομψότερον (comparative adv.) *more finely, better*

οὐδέ (neg. particle) *and not, neither* (as conjunction) *not even* (as adv.)

ἔχειν with an adverb may mean *to be*; thus ἑτοίμως ἔχειν *to be ready*.

EXERCISE 64

Translate into English:

1. ὀψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους. 2. λέγει πρὸς

αὐτὸν ὁ βασιλικός Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου ζῇ. 3. ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι ὑπήντησαν αὐτῷ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν ὁ παῖς. 4. οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς. 5. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 6. οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον τὸ εὐαγγέλιον οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

EXERCISE 65

Translate into Greek:

1. These things the Lord did until he was taken up from us. 2. The seed fell where it had not much earth. 3. The second brother took her and died, leaving no seed. 4. Let not him that is on the housetop come down. 5. His master ordered him to be sold. 6. I sinned when I forgot my promise. 7. And Jesus, when he was baptized, immediately went up out of the water. 8. The foolish virgins took their lamps and took no oil with them. 9. They did what they were taught. 10. I never knew you; depart from me.

EXERCISE 66

Translate into Greek:

1. Those who did not reach the river suffered and died in the wilderness. 2. While you are drinking this wine I will go down and buy bread. 3. They remained in Egypt until an angel commanded Joseph to take the child and return to the land of Israel. 4. Where your treasure is there will your heart be also. 5. Not even Titus who was with me was compelled to be circumcised. 6. Ye will receive him who comes in his own name. 7. These things happened to him at the hands of the Jews when he went up to Jerusalem. 8. When evening came the people from the villages brought the dying to Jesus. 9. He who sins has neither seen him nor known him. 10. Know the things of the Spirit, for the things of the flesh are not pleasing to God.

Chapter 24

REPORTED SPEECH

"I have lost my hat", said the boy.

The boy said that he had lost his hat.

The first sentence gives the actual words of the speaker. In English this is indicated by the use of inverted commas. This is called Direct Speech, or in Latin *oratio recta*.

The second sentence has exactly the same meaning, but it expresses the speaker's words indirectly. This construction is known as Reported or Indirect Speech, or in Latin *oratio obliqua*.

It will be noticed that reported speech necessitates certain alterations. In the above example the pronouns *I* and *my* of the *oratio recta* are changed to *he* and *his*, and the tense of the verb is changed from perfect, *have lost*, to pluperfect, *had lost*.

The term "reported speech" also includes reported or indirect thought:

"We shall go soon", they thought (*oratio recta*).

They thought that they would go soon (*oratio obliqua*).

Note the change of *we* into *they*, and of *shall go* into *would go*.

Oratio obliqua may express indirectly statements (as in the examples above), questions or commands:

"Who is it?" he asked (*oratio recta*).

He asked who it was (*oratio obliqua*).

"Pick up the book", said the master (*oratio recta*).

The master told him to pick up the book (*oratio obliqua*).

INDIRECT STATEMENT

We shall deal with indirect *statement* first. Two constructions are possible in Greek: (*a*) a noun clause introduced by ὅτι; (*b*) the accusative and infinitive construction.

(*a*) INDIRECT STATEMENT IN A NOUN CLAUSE

We have seen that in English an indirect statement is usually expressed in a clause introduced by the conjunction *that* after the verb of saying or

thinking. The Greek construction is very similar, the conjunction ὅτι being used after the verb of saying or thinking to introduce the clause which contains the words spoken or thought:

ἐσθίομεν ἄρτον *we are eating bread* (*oratio recta*).
λέγουσιν ὅτι ἐσθίουσιν ἄρτον *they say that they are eating bread* (*oratio obliqua*).

The clause ὅτι ἐσθίουσιν ἄρτον is what is called a noun clause, supplying the object of the verb λέγουσιν.

εἶπον ὅτι ἐσθίουσιν ἄρτον *they said that they were eating bread.*

Here the same words are reported, but this time the introductory word of saying is in past time. Notice that this does not involve any change of tense in the reported speech in Greek. In English *are eating* must be altered to *were eating*, but in Greek the tense remains unchanged. Greek retains in *oratio obliqua* after ὅτι the tense actually used by the speaker or thinker. A change must, of course, be made in person; the ἐσθίομεν of *oratio recta* must become ἐσθίουσιν.

It will sometimes be noticed, however, that not only the tense but also the person of the direct speech is retained after ὅτι. When this is so the ὅτι is to be omitted in translation, for its function is simply that of the English inverted commas, and what follows is in reality *oratio recta*. Mark 7.20 is an example of this: ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον *and he said, That which proceedeth out of the man, that defileth the man.*

But examples of genuine reported speech are:

εἶπεν ὅτι θεραπεύσει τὸν τυφλόν *he said that he would heal the blind man.* The actual words were "I will heal". The future tense is retained in *oratio obliqua*.
ἐνόμισαν ὅτι πλεῖον λήμψονται (Matt. 20.10) *they thought that they would receive more.* Their thought was "we shall receive more". The future tense is retained in *oratio obliqua*.
εἶπεν ὅτι ἔλαβε τὸ ἀργύριον *he said that he had taken the money.* His actual words were "I took the money". The aorist tense is, therefore, used in Greek *oratio obliqua*. Notice that in English the tense is changed to the pluperfect.

(*b*) Indirect Statement in the Accusative and Infinitive

An alternative method of expressing an indirect statement in English is by the use of the accusative and infinitive after the verb of saying or

thinking. E.g. *oratio recta*: "He is insane"; *oratio obliqua*: "They certified him to be insane", where the accusative *him* replaces the nominative *he* of *oratio recta*, and the infinitive *to be* replaces the indicative *is*. This construction is not usual in English with verbs of saying, but is more common with verbs of thinking: "We said her to be late" is not usual English, but "We thought her to be late" is not unusual.

In Greek the accusative and infinitive may be used after a verb of saying or thinking, but the construction is by no means so frequent in the N.T. as the object clause introduced by ὅτι.

> πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ υἱόν; (Luke 20.41) *how say they that the Christ is David's son?* Notice that υἱόν must be accusative being the predicate of τὸν Χριστόν and in agreement with it.

The negative μή is used with the infinitive.

> καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι (Mark 12.18) *there come unto him Sadducees which say that there is no resurrection* (lit. "say a resurrection not to be").

If, however, the subject of the infinitive is the same as the subject of the main verb (as in "we say that we are good") it is not written, and any word which is in agreement with it is put in the nominative:

> λέγομεν εἶναι ἀγαθοί *we say that we are good*.
> θέλεις τέλειος εἶναι (Matt. 19.21) *thou wouldest be perfect* (lit. "thou willest (thyself) to be perfect").

Occasionally what appears to be a mixture of the accusative and infinitive and the noun clause constructions is found:

> ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν Θεός (2 Thes. 2.4) *proclaiming himself to be God*. This looks like a mixture of the two constructions ἀποδεικνύντα ἑαυτὸν εἶναι Θεόν and ἀποδεικνύντα ὅτι ἐστὶν Θεός.

THE SUBJUNCTIVE

The subjunctive comprises the primary tenses of the conjunctive mood. The conjunctive mood is so called because it is mostly employed in clauses which are "joined with" (Latin, *coniungo*) and subordinate to the main clause of a sentence. The conjunctive has two divisions, the optative (the historic tenses; see pp. 217ff.) and the subjunctive. In some grammar

books the term "conjunctive" is not used, and the subjunctive and optative are treated as separate moods rather than as the primary and historic tenses of a single mood.

The subjunctive takes its name from the Latin *subiungo*, "subjoin", because it is chiefly found in subordinate clauses.

THE SUBJUNCTIVE OF εἰμί *I am*

Sing.	1.	ὦ
	2.	ᾖς
	3.	ᾖ
Plur.	1.	ὦμεν
	2.	ἦτε
	3.	ὦσι(ν)

There is no aor. or perf. subj. of εἰμί.

THE SUBJUNCTIVE OF λύω *I loose*

PRESENT	*Active*	*Middle*	*Passive*
Sing. 1.	λύω	λύωμαι	λύωμαι
2.	λύῃς	λύῃ	λύῃ
3.	λύῃ	λύηται	λύηται
Plur. 1.	λύωμεν	λυώμεθα	λυώμεθα
2.	λύητε	λύησθε	λύησθε
3.	λύωσι(ν)	λύωνται	λύωνται

WEAK AORIST	*Active*	*Middle*	*Passive*
Sing. 1.	λύσω	λύσωμαι	λυθῶ
2.	λύσῃς	λύσῃ	λυθῇς
3.	λύσῃ	λύσηται	λυθῇ
Plur. 1.	λύσωμεν	λυσώμεθα	λυθῶμεν
2.	λύσητε	λύσησθε	λυθῆτε
3.	λύσωσι(ν)	λύσωνται	λυθῶσι(ν)

WEAK PERFECT	*Active* (Formed by perf. part. act., and subj. of εἰμί.)	*Middle* (Formed by perf. part. mid. and subj. of εἰμί.)	*Passive* (Formed by perf. part. pass. and subj. of εἰμί.)
Sing. 1.	λελυκὼς ὦ	λελυμένος ὦ	
2.	λελυκὼς ᾖς	λελυμένος ᾖς	
3.	λελυκὼς ᾖ	λελυμένος ᾖ	
Plur. 1.	λελυκότες ὦμεν	λελυμένοι ὦμεν	
2.	λελυκότες ἦτε	λελυμένοι ἦτε	
3.	λελυκότες ὦσι(ν)	λελυμένοι ὦσι(ν)	

N.B. the participle will be fem. or neut. if the subject of the perf. subj. is fem. or neut.

Refer to pp. 294ff. for the relation of the subjunctive to the rest of the verb.

Subjunctives of Strong Tenses

βάλλω (str. aor. indic. act., ἔβαλον), -ἀλλάσσω (str. aor. indic. pass. -ἠλλάγην) and γράφω (str. perf. indic. act. γέγραφα) provide the examples.

STRONG AORIST	*Active*	*Middle*	*Passive*
Sing. 1.	βάλω	βάλωμαι	-ἀλλαγῶ
2.	βάλῃς	βάλῃ	-ἀλλαγῇς
3.	βάλῃ	βάληται	-ἀλλαγῇ
Plur. 1.	βάλωμεν	βαλώμεθα	-ἀλλαγῶμεν
2.	βάλητε	βάλησθε	-ἀλλαγῆτε
3.	βάλωσι(ν)	βάλωνται	-ἀλλαγῶσι(ν)

STRONG PERFECT	*Active*	*Middle* and *Passive*
Sing. 1.	γεγραφὼς ὦ	γεγραμμένος ὦ
2.	γεγραφὼς ᾖς	γεγραμμένος ᾖς
3.	γεγραφὼς ᾖ	γεγραμμένος ᾖ
Plur. 1.	γεγραφότες ὦμεν	γεγραμμένοι ὦμεν
2.	γεγραφότες ἦτε	γεγραμμένοι ἦτε
3.	γεγραφότες ὦσι(ν)	γεγραμμένοι ὦσι(ν)

Refer to pp. 304ff. for the relation of the subjunctive to the other strong tenses.

SUBJUNCTIVES OF CONTRACTED VERBS

The rules of contraction (see p. 109) are observed in the formation of the pres. subj. of verbs whose stems end in α, ε, and ο.

PRESENT SUBJUNCTIVE OF τιμῶ (τιμά-ω):

	Active	*Mid.* and *Pass.*
Sing. 1.	τιμῶ (ά-ω)	τιμῶμαι (ά-ωμαι)
2.	τιμᾷς (ά-ῃς)	τιμᾷ (ά-ῃ)
3.	τιμᾷ (ά-ῃ)	τιμᾶται (ά-ηται)
Plur. 1.	τιμῶμεν (ά-ωμεν)	τιμώμεθα (α-ώμεθα)
2.	τιμᾶτε (ά-ητε)	τιμᾶσθε (ά-ησθε)
3.	τιμῶσι(ν) (ά-ωσι)	τιμῶνται (ά-ωνται)

PRESENT SUBJUNCTIVE OF φιλῶ (φιλέ-ω).

	Active	*Mid.* and *Pass.*
Sing. 1.	φιλῶ (έ-ω)	φιλῶμαι (έ-ωμαι)
2.	φιλῇς (έ-ῃς)	φιλῇ (έ-ῃ)
3.	φιλῇ (έ-ῃ)	φιλῆται (έ-ηται)
Plur. 1.	φιλῶμεν (έ-ωμεν)	φιλώμεθα (ε-ώμεθα)
2.	φιλῆτε (έ-ητε)	φιλῆσθε (έ-ησθε)
3.	φιλῶσι(ν) (έ-ωσι)	φιλῶνται (έ-ωνται)

PRESENT SUBJUNCTIVE OF δηλῶ (δηλό-ω):

	Active	*Mid.* and *Pass.*
Sing. 1.	δηλῶ (ό-ω)	δηλῶμαι (ό-ωμαι)
2.	δηλοῖς (ό-ῃς)	δηλοῖ (ό-ῃ)
3.	δηλοῖ (ό-ῃ)	δηλῶται (ό-ηται)
Plur. 1.	δηλῶμεν (ό-ωμεν)	δηλώμεθα (ο-ώμεθα)
2.	δηλῶτε (ό-ητε)	δηλῶσθε (ό-ησθε)
3.	δηλῶσι(ν) (ό-ωσι)	δηλῶνται (ό-ωνται)

Refer to pp. 299–303 for the relation of the subjunctive to the rest of the verb.

On the above models the subjunctives of other verbs in -ω may easily be found:

Present Subjunctive Active

To the present stem (and it must be remembered that this may be a lengthening of the verb stem) -ω, -ῃς, ῃ, etc., are added. Care must be taken to follow the rules of contraction where necessary. Thus:

The pres. subj. act. of λέγω is λέγω, λέγῃς, λέγῃ, etc.
,, ,, ,, ,, ,, βάλλω is βάλλω, βάλλῃς, βάλλῃ, etc.
,, ,, ,, ,, ,, νικῶ (νικά-ω) is νικῶ, νικᾷς, νικᾷ, etc.

Present Subjunctive Middle and Passive

In the same way -ωμαι, -ῃ, -ηται, etc., are added to the present stem, the rules of contraction being observed where necessary.

Weak Aorist Subjunctive Active

The final -α, -ας, -ε(ν), etc., of the indicative are replaced by -ω, ῃς, ῃ, etc., and the augment is omitted. Thus:

The aor. subj. act. of στέλλω (aor. indic. ἔστειλα) is στείλω, -ῃς, -ῃ, etc.
The aor. subj. act. of μένω (aor. indic. ἔμεινα) is μείνω, -ῃς, -ῃ, etc.

Weak Aorist Subjunctive Middle

In the same way -ωμαι, -ῃ, -ηται, replace the -άμην, -ω, -ατο of the indicative, and the augment is omitted. Thus:

The aor. subj. of the middle deponent verb ἐργάζομαι *work* (aor. indic. ἠργασάμην) is ἐργάσωμαι, ἐργάσῃ, ἐργάσηται, etc.

Strong or Weak Aorist Subjunctive Passive

-ῶ, -ῇς, -ῇ, etc., replace the -ην, -ης, -η, etc., of the indicative, and the augment is omitted. Thus:

The wk. aor. subj. pass. of τιμῶ (aor. indic. pass. ἐτιμήθην) is τιμηθῶ, -ῇς, -ῇ, etc.
The wk. aor. subj. pass. of λαμβάνω (aor. indic. pass. ἐλήμφθην) is λημφθῶ, -ῇς, -ῇ, etc.
The str. aor. subj. pass. of σπείρω *sow* (aor. indic. pass. ἐσπάρην) is σπαρῶ, -ῃς, -ῃ.

The Perfect Subjunctive

In the N.T. this is invariably formed by using the perfect participle together with the subjunctive of εἰμί *I am*. For the perf. subj. act. the

perf. part. act. is, of course, used (e.g. βεβληκὼς ὦ), and for the perf. subj. mid. or pass. the perf. part. mid. or pass. is used (βεβλημένος ὦ).

Note the subjunctives of the strong unthematic aorists -ἔβην and ἔγνων (βαίνω and γινώσκω).

Sing.	1.	-βῶ	γνῶ
	2.	-βῇς	γνῷς
	3.	-βῇ	γνῷ or γνοῖ
Plur.	1.	-βῶμεν	γνῶμεν
	2.	-βῆτε	γνῶτε
	3.	-βῶσι(ν)	γνῶσι(ν)

THE USE OF THE SUBJUNCTIVE

(1) Final Clauses

Final clauses are clauses subordinate to the main verb of the sentence; they express purpose. In the sentence "We eat in order that we may live" the final clause is "in order that we may live". Note that in English there are several ways of expressing purpose: e.g. in order to live; so that we may live; so as to live; to live. In Greek also there are several ways of expressing purpose. We have already noted the use of the future participle (page 167). For the moment we are only concerned with the use of the subjunctive to express purpose. For other constructions see p. 236.

When the subjunctive is used to express purpose the final clause is introduced by the particle ἵνα or (more rarely) ὅπως; if the final clause is negative it is introduced by ἵνα μή, ὅπως μή, or simply μή. Thus the nearest English equivalent of ἵνα and ὅπως is "in order that", and of ἵνα μή and μή "in order that not" or "lest".

δόξασόν σου τὸν Υἱόν, ἵνα ὁ Υἱὸς δοξάσῃ σέ (John 17.1) *glorify thy Son, that the Son may glorify thee.* (δοξάσῃ is 3rd pers. sing. wk. aor. subj. act. of δοξάζω.)

οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ (John 3.17) *for God sent not the Son into the world to judge* (lit. "in order that he might judge") *the world; but that the world should be saved through him.* (κρίνῃ is 3rd pers. sing. wk. aor. subj. act. of κρίνω; σωθῇ is 3rd pers. sing. wk. aor. subj. pass. of σώζω.)

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν (Matt. 26.41) *watch and pray, that ye enter not* (or lest ye enter) *into temptation.*

[Those who have some knowledge of classical Greek should note carefully a difference here between classical and N.T. Greek. In the N.T. the subjunctive is used in the final clause whether the verb in the main clause is in a primary or in an historic tense. In classical Greek, if the main verb was in an historic tense, the optative could be used in the final clause. Thus a main verb in a primary tense was followed by the subjunctive (one of the primary tenses of the conjunctive mood), whilst a main verb in an historic tense was often followed by the optative (one of the historic tenses of the conjunctive mood). This construction is known as the Sequence of Tenses. But in the N.T. the optative is not used in this way, and its use is practically confined to the expression of wishes. (See p. 219.)]

In a final clause the present subjunctive is used if the action of the verb is prolonged or repeated, and the aorist subjunctive if a single action is described, or if no particular stress is laid on its being prolonged or repeated: e.g. in ἵνα ὁ κόσμος πιστεύῃ (John 17.21) *that the world may believe*, the pres. subj. is used since the belief is not to be a momentary action, but is to be prolonged; but in προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν Πνεῦμα Ἅγιον (Acts 8.15) *they prayed for them that they might receive the Holy Ghost*, the aor. subj. λάβωσιν is used, since the action of receiving is a single and momentary one. Thus the distinction in their use between the pres. and the aor. subj. is much the same as that between the pres. and aor. imperative (see p. 89) and between the pres. and the aor. infinitive (see p. 101).

The perfect subjunctive is used in a final clause when it is desired to draw special attention to the completed state of the action purposed. Thus, αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη (John 16.24) *ask, and ye shall receive, that your joy may be fulfilled*. The use of the perf. subj. pass. here presents the idea of a completely realized and continuing joy. The pres. subj. pass., πληρῶται, would have meant that the joy was to be in process of fulfilment; the aor. subj. pass., πληρωθῇ, would have referred simply to the moment of fulfilment, and would have placed no emphasis on the fact of its continuance. The perfect subjunctive is exactly right in this context.

The use of the subjunctive in the following final clauses should be studied:

καὶ παρετήρουν αὐτὸν . . . ἵνα κατηγορήσωσιν αὐτοῦ (Mark 3.2) *and they watched him . . . that they might accuse him.*

καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν (Mark 3.9) *and he*

spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him.

καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο (Mark 5.43) *and he charged them much that no man should know this.*

καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε (Mark 7.9) *well do ye reject the commandment of God, that ye may keep your tradition.*

Vocabulary

ὀπτασία (1) *vision*
σταυρός (2) *cross*
Βηθλεέμ, ἡ (indecl.) *Bethlehem*
διαμαρτύρομαι (dep.) *affirm solemnly*
κατηγορέω (with gen.) *accuse*
μαίνομαι (dep.) *be mad*
νομίζω *think*
περισσεύω *abound*

EXERCISE 67

Translate into English:

1. οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυείδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυείδ, ἔρχεται ὁ Χριστός; 2. τὸ Πνεῦμα τὸ Ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν. 3. αἱ δὲ γυναῖκες μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 4. καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ᾽ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια. 5. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. 6. ὁ Θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

EXERCISE 68

Translate into Greek:

1. Do you think that the workmen will build this house in three months? 2. Do you think that your father saw the thief? 3. Do you think that these things cause scandal to the people? 4. Did you think that the shepherds were guarding the sheep? 5. They watched him in order to accuse him. 6. This I pray, that your love may abound. 7. The Son did not come to condemn the world. 8. The apostles prayed that they might receive the Holy Spirit. 9. The Spirit said to Peter that two men were seeking him. 10. They said that Paul was a god.

EXERCISE 69

Translate into Greek:

1. I say unto you that many prophets and kings wished to see the things which you see, and did not see them. 2. I have sent a beloved brother to you that you may know our affairs, and that he may comfort your hearts. 3. Even so must the Son of man be lifted up, that every one who believes in him may have eternal life. 4. These things are written, that ye might believe that Jesus is the Christ. 5. The prophets said that the Messiah would come in the last days. 6. I come again, and will receive you to myself, that where I am you may be also. 7. We prayed that the blind man might receive his sight. 8. We say that Christ died upon the cross and was raised on the third day. 9. Some said that the apostles were mad; others said that they spoke the words of God. 10. John said that they had seen a certain man casting out evil spirits, and had forbidden him because he did not follow the apostles.

Chapter 25

ADVERBS AND THEIR COMPARISON

Some adverbs are formed from adjectives in one of the two following ways:

1. The accusative neuter of the adjective may be used as an adverb: e.g.

πρῶτον *first*
δεύτερον *the second time*
τρίτον *the third time*
μικρόν *for a little while, a little way*
μόνον *alone, only*
ταχύ *quickly*
πρότερον *before*
ὕστερον *later*
πολύ *greatly*

2. The suffix -ως may be employed (i.e. ς is substituted for ν at the end of the gen. plur. of the adjective): e.g.

ἀληθῶς *truly*
κακῶς *badly, ill*
καλῶς *rightly, well*
ὅλως *altogether*
ὁμοίως *likewise*
περισσῶς *abundantly*
ταχέως *quickly*
φανερῶς *openly*

But there are many adverbs which are not formed from any adjective. Among the common adverbs in the N.T. not already noted above are:

Adverbs of Time

ἀεί *always, unceasingly*
ἄρτι *now, just now*
αὔριον *tomorrow*
εἶτα *then, next*
ἐπαύριον *on the morrow*
ἔπειτα *then, thereupon*
εὐθέως, εὐθύς *straightway*
ἐχθές, χθές *yesterday*
ἤδη *now, already*
νῦν, νῦνι *now*
*οὐδέποτε *never*
*οὐδέπω *not yet*
*οὐκέτι *no longer*
*οὔπω *not yet*
πάλιν *again*
πάντοτε *always*
πολλάκις *often*
πρωΐ *in the morning, early*
πώποτε *ever, yet*
τότε *then*

Those marked with an asterisk have corresponding forms with the negative μή, μηδέποτε, μηδέπω, etc., which are used when μή would

be used instead of οὐ, i.e. usually with verbs in a mood other than the indicative.

The adverbial numerals (see p. 169) are also adverbs of time.

Adverbs of Place

ἀλλαχοῦ *elsewhere*
ἀλλαχόθεν *from another place*
ἄνω *up, upwards, above*
ἄνωθεν *from above* (also of time, *again*)
δεῦρο *hither* (often used as imperative, *come hither*)
δεῦτε *hither*
ἐγγύς *near*
ἐκεῖ *there*
ἐκεῖθεν *thence*
ἔμπροσθεν *before, in front*
ἐνθάδε *here, hither*
ἔνθεν *hence*
ἔξω *outside*
ἔξωθεν *from without*
ἔσω *within*
κάτω *down, beneath*
μακράν *far*
μακρόθεν *from afar*
μεταξύ *between*
ὀπίσω *back, behind, after*
πανταχοῦ *everywhere*
πάντοθεν *from all sides*
πέραν *on the other side*
πλησίον *near*
πόρρω *far off*
πόρρωθεν *from afar*
χαμαί *on the ground*
ὧδε *hither, here*

Note that the suffix -θεν denotes place from.

Other adverbs are sometimes called Adverbs of Manner, as describing the manner in which an action is performed. The division of adverbs into classes, however, is of no importance, except, perhaps, to provide students with useful categories in which to commit them to memory.

Adverbs of Manner

ἀμήν *verily*
δωρεάν *freely, in vain*
Ἑβραϊστί *in Hebrew*
εἰκῇ, εἰκῆ *in vain, without reason*
Ἑλληνιστί *in Greek*
εὖ *well*
ἡδέως *sweetly*
ἰδίᾳ *separately*
κρυφῇ, κρυφῆ *secretly*
λάθρᾳ, λάθρα *secretly*
ὁμοῦ *together*
ὅμως *nevertheless, yet*
ὄντως *really*
οὕτως *so, thus*
Ῥωμαϊστί *in Latin*
σπουδαίως *earnestly*
σφόδρα *exceedingly*
τάχα *perhaps*
χωρίς *separately*

ἀμήν is a Greek transliteration of a Hebrew word.

καθ' εἷς *one by one*, and κατ' ἰδίαν *privately*, are adverbial phrases rather than adverbs, employing the preposition κατά in an idiomatic way (see p. 64).

Note the idiomatic use of ἔχω with an adverb where we should expect εἰμί with an adjective:

ἐσχάτως ἔχει (Mark 5.23) *she is at the point of death* (where we might expect ἐσχάτη ἐστίν).
οἱ κακῶς ἔχοντες (Mark 2.17) *they that are sick* (for οἱ κακοὶ ὄντες).
ἑτοίμως ἔχω (Acts 21.13) *I am ready* (for ἕτοιμός εἰμι).

The Comparison of Adverbs

The comparative of an adverb is provided by the accusative neuter singular of the comparative of the adjective, and the superlative by the accusative neuter plural of the superlative of the adjective. Thus:

adjective, σοφός *wise*; σοφώτερος *wiser*; σοφώτατος *wisest*.
adverb σοφῶς *wisely*; σοφώτερον *more wisely*; σοφώτατα *most wisely*.

But there are frequent irregularities. The student will find the following table of the adverbs with irregular comparison useful:

Positive adverb	English	*Comparative*	*Superlative*
ἄγχι	*near*	ἆσσον	
ἄνω	*up, above*	ἀνώτερον	
ἐγγύς	*near*	ἐγγύτερον	ἔγγιστα
εὖ	*well*	κρεῖσσον } βέλτιον }	κράτιστα βέλτιστα
ἡδέως	*sweetly*		ἥδιστα
κακῶς	*badly, ill*	ἧσσον } ἧττον } χεῖρον }	
καλῶς	*rightly, well*	κάλλιον	
κάτω	*down, beneath*	κατωτέρω	
[μάλα] (positive not found in N.T.)	*very, exceedingly*	μᾶλλον *more*	μάλιστα *most*
μικρόν	*for a little way, a little while*	ἔλασσον } ἔλαττον } *less*	ἐλάχιστα *least*
πέραν	*across*	περαιτέρω *further*	

Positive adverb	English	*Comparative*	*Superlative*
περισσῶς	*abundantly*	περισσότερον περισσοτέρως	
πολύ	*greatly*	πλεῖον πλέον	
πόρρω	*far off*	πορρώτερον	
ταχύ	*quickly*	τάχειον τάχιον	τάχιστα

It will be noticed that the comparative occasionally employs the ending -τέρως instead of -τερον. It employs -τέρω in the case of κατωτέρω and περαιτέρω.

The superlative adverb, like the superlative adjective, is rare in the N.T.: the comparative is capable of doing duty for it.

The superlative may denote either the highest degree, or a very high degree. Thus ἥδιστα may mean "most sweetly" or "very sweetly".

There is an idiomatic use of the superlative adverb after ὡς. Thus, ὡς ἥδιστα *as sweetly as possible*; ὡς τάχιστα (Acts 17.15) *as quickly as possible.*

INDIRECT QUESTIONS

Indirect questions are introduced by the same interrogative pronouns, e.g. τίς, τί *who*, *what*, or adverbs, e.g. ποῦ *where*, πῶς *how*, as are used to introduce direct questions. The rule of classical Greek, that ὅστις rather than τίς and ὅπως rather than πῶς, etc., introduced indirect questions, is very rarely observed in the N.T. Εἰ *if*, *whether*, is also used to introduce indirect questions.

The usual verbs of asking questions are ἐρωτῶ (ἐρωτά-ω) *ask*, and πυνθάνομαι *inquire*. (Αἰτῶ(έ-ω) *ask*, is used of requests.) But it must be noted that an indirect question is not necessarily introduced by a verb of asking. In the sentence "I am not sure what I shall say", the clause "what I shall say" is an indirect question, representing "What shall I say?" in *oratio recta*. In the sentence "Tell me where I can go", the clause "where I can go" is an indirect question, representing "Where can I go?" in *oratio recta*. In neither of these sentences is the indirect question introduced by a verb of asking.

The verb in the indirect question clause retains the same tense as that of the direct question, and is normally in the indicative:

ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται (Matt. 2.4) *he inquired of them where the Christ should be born.* The direct question

is ποῦ ὁ Χριστὸς γεννᾶται; the pres. indic. γεννᾶται has here a quasi-future sense "is to be born".

εἰπὲ τίς ἐστιν (John 13.24) *tell us who it is.*

πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν (John 9.21) *but how he now seeth, we know not.*

When the verb of the direct question would be in the subjunctive, the indirect question has the verb in the subjunctive also:

εἰπὲ τί ποιήσωμεν, *tell us what we are to do.* (The *oratio recta* is τί ποιήσωμεν; a deliberative subjunctive, see p. 214.)

When the introductory verb is in past time, the verb of the indirect question clause is sometimes in the optative (see p. 220.) But in the N.T. this occurs only in St Luke's writings (Gospel and Acts):

ἐπυνθάνετο τίς εἴη (Acts 21.33) *he inquired who he was.*

ἐδέξαντο τὸν λόγον . . . ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως (Acts 17.11) *they received the word . . . examining the scriptures, whether these things were so.*

INDIRECT COMMANDS

Direct commands are in the imperative mood, and direct prohibitions may either have μή with the present imperative or μή with the aorist subjunctive (see pp. 94 and 215). In indirect speech after an introductory verb of command the infinitive may be used, or an object clause with verb in the subjunctive and introduced by ἵνα, or in the case of an indirect prohibition by ἵνα μή or μή.

κελεύω is a frequent verb of command. It takes an accusative of the person commanded, and the infinitive is used to express what is commanded. The infinitive, it is to be remembered, is a verbal noun (see p. 99) representing here a second object. κελεύω is not followed by the ἵνα construction:

ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι (Matt. 18.25) *his* (the) *lord commanded him to be sold.*

ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν (Luke 18.40) *Jesus commanded him to be brought unto him.*

There is not infrequently an ellipse of the accusative (i.e. the acc. is omitted, although it must be understood):

ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν (Matt. 8.18) *he commanded* (them) *to depart unto the other side.* The ellipse can be reproduced in English

by translating with the R.V. "He gave commandment to depart. . . ."

ἐντέλλομαι has a dative of the person commanded, but there is frequently an ellipse of this dative. The infinitive and the object clause are both used after ἐντέλλομαι:

τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι . . .; (Matt. 19.7) *why then did Moses command* (us) *to give . . .?*
καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ (Mark 13.34) *he commanded also the porter to watch.*

παραγγέλλω has either acc. or dat. of person. There may be an ellipse of the acc. or dat. The infinitive and the object clause introduced by ἵνα are both found after παραγγέλλω:

παραγγείλας καὶ τοῖς κατηγόροις λέγειν (Acts 23.30) *charging his accusers also to speak.*
. . . παραγγέλλειν τε τηρεῖν τὸν νόμον (Acts 15.5) *and to charge* (them) *to keep the law.*
καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδόν (Mark 6.8) *and he charged them that they should take nothing for their journey.*

THE USE OF THE SUBJUNCTIVE

(2) Indefinite Clauses

The subjunctive is used in indefinite clauses, i.e. in clauses introduced by relative pronouns or temporal or local conjunctions which do not refer to definite persons, times, or places. Indefiniteness may be given to a pronoun or adverb by placing after it the particle ἄν or ἐάν; ὅς means *who*, ὃς ἄν means *whoever* or *whosoever*; ὅτε means *when*, ὅταν (for ὅτε ἄν) means *whenever*; ὅπου *where*, ὅπου ἄν *wherever*.

ὃς πιστεύει *he who believes.*
ὃς ἂν πιστεύσῃ *whosoever believes.*
ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου (Acts 22.20) *when the blood of Stephen was shed.*
ὅταν ἄγωσιν ὑμᾶς (Mark 13.11) *when* (indefinite "whensoever") *they lead you.*
ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου (Matt. 6.21) *for where thy treasure is, there will thy heart be also.*
ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε (Mark 6.10) *wheresoever ye enter into a house, there abide.*

Notice that ὅταν *whenever*, and ὅπου ἄν *wherever*, may be used with reference to the past, in which case the verb is in the indicative:

ὅταν αὐτὸν ἐθεώρουν (Mark 3.11) *whensoever they beheld him.*
καὶ ὅταν ὀψὲ ἐγένετο (Mark 11.19) *and whenever evening came.*
καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας (Mark 6.56) *and wheresoever he entered into villages.*

ἕως and ἕως ἄν

A clause in past time introduced by ἕως *until*, is definite, and the verb is indicative (see p. 189):

ὁ ἀστὴρ . . . προῆγεν αὐτοὺς ἕως . . . ἐστάθη (Matt. 2.9) *the star . . . went before them till . . . it stood.*

But when ἕως refers to the future it is nearly always indefinite, and the verb is subjunctive. ἄν may be added, but it is often omitted, as ἕως in a future context is felt to be sufficiently indefinite and not to need the indefinite particle:

ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι (Matt. 2.13) *be thou there until I tell thee.*
ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς (aor. subj. of ἀποδίδωμι, see p. 242) (Luke 12.59) *till thou have paid the very last mite.*

ἕως οὗ, ἕως ὅτου (see p. 189) and, after a negative sentence, πρὶν ἤ with or without ἄν may also introduce indefinite clauses with the verb in the subjunctive:

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους (Matt. 14.22) *till he should send the multitudes away.*
ἕως ὅτου σκάψω περὶ αὐτήν (Luke 13.8) *till I dig about it.*
. . . μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν Κυρίου (Luke 2.26) *. . . not see death, before he had seen the Lord's Christ.*

When the aor. subj. is used in an indefinite clause the sense is often future perfect, although it would usually be cumbrous to bring this out in English translation.

The future perfect as a tense is obsolete in N.T. Greek, but students of Latin, in which it has survived, will be familiar with it: e.g. amavero, the English equivalent of which is "I shall have loved". It refers to an action in the future, but an action which is regarded as completed in relation to some other action. The retention of the fut. perf. in Latin enables that language to express the sequence of future events more accurately than English normally does; e.g. "I shall go when *I have finished* my tea" is

adequate English. But a moment's thought will reveal that *I have finished* is not really a simple perfect. It refers in fact to a future action, but an action which is to be completed before that of the main verb *I shall go*. Latin here would use the future perfect tense, the literal English equivalent of which is the cumbrous "I shall have finished".

The future perfect sense can be detected in some of the examples above in which the aor. subj. is used in indefinite clauses: ἕως ἂν εἴπω *until I shall have told*; ἕως . . . ἀποδῷς *until thou shalt have paid*. In the last example given above, πρὶν ἢ ἂν ἴδῃ, the R.V. translation "before he *had* seen" is necessitated by the rules of sequence of tenses in English, as the subordinate clauses are governed by the main clause "it had been revealed unto him".

(3) The Hortatory Subjunctive

The subjunctive is not only used in subordinate clauses. It may be used in a main clause to express an exhortation, thus supplying the lack of a first person in the imperative mood.

δι' ὑπομονῆς τρέχωμεν (Heb. 12.1) *let us run with patience.*
φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν (1 Cor. 15.32) *let us eat and drink, for tomorrow we die.*

(4) The Deliberative Subjunctive

The subjunctive may also be used to express a deliberative question, i.e. a question which deliberates or weighs two courses of action:

δῶμεν ἢ μὴ δῶμεν; (Mark 12.14) *shall we give* ("are we to give") *or shall we not give?*
τί ποιήσωμεν; (Acts 2.37) *what shall we do* ("what are we to do")*?*

(5) Prohibitions

The imperative mood is used to express commands (see pp. 89ff). The present imperative with μή prohibits an action which is thought of as already in process:

μὴ κλαίετε (Luke 8.52) *weep not* (the context makes clear that they were already weeping).

The present imperative with μή is also used in prohibitions when the verb used is such as to describe a state or a necessarily prolonged action:

μὴ κωλύετε αὐτά (Mark 10.14) *forbid them not.*
μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς (Matt. 6.19) *lay not up for yourselves treasures upon the earth.*
μὴ κρίνετε, ἵνα μὴ κριθῆτε (Matt. 7.1) *judge not, that ye be not judged.*

Where the aorist imperative would be used in a positive command (i.e. where the action is thought of as instantaneous, or where no special emphasis is placed on the continuance or repetition of the action), in a prohibition μή is used with the aorist subjunctive (not aorist imperative):

μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον (Matt. 5.17) *think not that I came to destroy the law.*
μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν (Luke 11.4) *bring us not into temptation.*
μηδένα διασείσητε (Luke 3.14) *do violence to no man.*

(6) Strong Denial

The aorist subjunctive may be used after the double negative οὐ μή to express denial. In classical Greek the construction always conveyed a very firm negative, but there are N.T. instances where there seems to be no particular emphasis:

θάνατον οὐ μὴ θεωρήσῃ (John 8.51) *he shall not see death.*
οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη (Matt. 24.34) *this generation shall not pass away.*

Occasionally οὐ μή is followed by the future indicative with the same meaning:

οὐ μὴ ἔσται σοι τοῦτο (Matt. 16.22) *this shall not be unto thee.* (In this example the emphasis is certainly present).

Vocabulary

ἐλεημοσύνη (1) *almsgiving, alms*
δέσμιος (2) *prisoner*
Ἰάκωβος (2) *James*
νομικός (2) *lawyer*
νυμφίος (2) *bridegroom*
πάσχα, τό (indecl.) *Passover*
εὔκοπος, ον *easy*
ἐπαισχύνομαι (dep.) *be ashamed of*
καταλύω *destroy*
προσπορεύομαι (dep.) *come near*
σαλπίζω *sound a trumpet*
ὥσπερ (adv.) *even as, as*
ἤ (conjunction) *or*

EXERCISE 70

Translate into English:

1. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ. 2. οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει. 3. ὅταν οὖν ποιῇς

ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. 4. εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; 5. καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάνης λέγοντες αὐτῷ Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. 6. ἐπυνθάνοντο δὲ παρὰ τοῦ πατρὸς αὐτοῦ πῶς θέλει καλεῖσθαι τὸν υἱόν.

EXERCISE 71

Translate into Greek:

1. The lawyer asked him what was the great commandment. 2. Jesus asks them whose son the Christ is. 3. The disciples asked when these things would happen. 4. The woman asked him to cast the evil spirit out of her daughter. 5. For the third time the king commanded the soldiers to kill the prisoners. 6. What are we to eat, or what are we to drink? 7. Do not answer until you have heard what I say. 8. Let us seek the wandering sheep elsewhere. 9. I will certainly not listen to such words. 10. When we came nearer we saw much better.

EXERCISE 72

Translate into Greek:

1. We shall build the temple as well as possible. 2. Where are we to prepare for you to eat the passover? 3. The twelve asked where they were to make preparations for (εἰς) the feast. 4. And in the morning he went out, and remained outside a little while. 5. They said that they had never seen so great deeds. 6. Wherever you enter a house, stay there until you depart thence. 7. Whosoever causes one of these little ones to stumble shall be condemned. 8. Whensoever the bridegroom is taken away from them, then shall they fast in those days. 9. He speaks more easily in Greek than in Hebrew. 10. Do not think that I came to destroy the law or the prophets.

Chapter 26

THE OPTATIVE

The Optative consists of the historic tenses of the conjunctive mood (see the paradigms set out in full at the end, especially that of λύω, pp. 294–8). It takes its name from the Latin *opto*, "I wish", because one of its chief uses is to express wishes. It is not widely used in the N.T., but is found more frequently in St Luke's writings (Gospel and Acts) than elsewhere.

The optative tenses of λύω are as follows:

	Pres. opt. act.	*Pres. opt. mid.*	*Pres. opt. pass.*
Sing. 1.	λύοιμι	λυοίμην	λυοίμην
2.	λύοις	λύοιο	λύοιο
3.	λύοι	λύοιτο	λύοιτο
Plur. 1.	λύοιμεν	λυοίμεθα	λυοίμεθα
2.	λύοιτε	λύοισθε	λύοισθε
3.	λύοιεν	λύοιντο	λύοιντο

	Wk. aor. opt. act.	*Wk. aor. opt. mid.*	*Wk. aor. opt. pass.*
Sing. 1.	λύσαιμι	λυσαίμην	λυθείην
2.	λύσαις	λύσαιο	λυθείης
3.	λύσαι or (rarely) λύσειε(ν)	λύσαιτο	λυθείη
Plur. 1.	λύσαιμεν	λυσαίμεθα	λυθείημεν
2.	λύσαιτε	λύσαισθε	λυθείητε
3.	λύσαιεν or λύσειαν	λύσαιντο	λυθείησαν

The perfect optative active is not found in the N.T. The perfect optative middle and passive is formed by the perfect participle middle and passive and the present optative of εἰμί *to be* (for which see p. 316).

Perfect Optative Middle and Passive

Sing. 1.	λελυμένος εἴην	
2.	,,	εἴης
3.	,,	εἴη
Plur. 1.	λελυμένοι εἴημεν	
2.	,,	εἴητε
3.	,,	εἴησαν

The Optative of Strong Tenses

Verbs which have a strong aorist form the aorist optative from the verb stem with the same endings as for the present optative. The strong aorist middle is only found in the N.T. in γένοιτο, the 3rd pers. sing. aor. opt. of γίνομαι, but the tense is given here in full for the sake of completeness. The strong aorist optative passive is not found in the N.T.

	Str. aor. opt. act. (of βάλλω)	*Str. aor. opt. mid.* (of βάλλω)
Sing. 1.	βάλοιμι	βαλοίμην
2.	βάλοις	βάλοιο
3.	βάλοι	βάλοιτο
Plur. 1.	βάλοιμεν	βαλοίμεθα
2.	βάλοιτε	βάλοισθε
3.	βάλοιεν	βάλοιντο

No optatives of contracted forms are found in the N.T. Nor are optatives of the common -μι verbs ἵστημι and τίθημι, or their compounds. Of δίδωμι *give*, only the 3rd pers. sing. str. aor. opt. act. is found, δῴη.

The present optative of δύναμαι *I am able*, *I can* (see p. 225) occurs:

Sing. 1.	δυναίμην
2.	δύναιο
3.	δύναιτο
Plur. 1.	δυναίμεθα
2.	δύναισθε
3.	δύναιντο

THE USE OF THE OPTATIVE

1. The Optative in Wishes

The optative may be used to express a wish (hence its name, from the Latin *opto*, "I wish"). The negative is μή. Nearly half the examples of this use in the N.T. are μὴ γένοιτο *may it not happen* (translated in A.V. "God forbid"):

αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς . . . καὶ . . . ὑμῶν τὸ πνεῦμα . . . τηρηθείη (1 Thess. 5.23) *and may the God of peace himself sanctify you . . . and . . . may your spirit . . . be preserved.*

2. The Optative in Conditions

The optative may be used in a conditional clause when the condition is in future time and of relative uncertainty: the negative is μή.

εἰ πάσχοιτε (1 Peter 3.14) *if you should suffer.*
ἔσπευδεν γάρ, εἰ δυνατὸν εἴη αὐτῷ . . . γενέσθαι (Acts 20.16) *for he was hastening, if it were possible for him . . . to be. . . .* (Here the "if clause" is future in relation to the action of ἔσπευδεν).

For further treatment of conditional sentences involving the use of the optative, see pp. 299f.

3. Potential Optative

The optative may be used with or without ἄν in potential clauses, i.e. clauses which state that a thing *could* or *might* be. Such a clause is in reality the main clause (*apodosis*: see p. 227) of a conditional sentence, the if-clause (*protasis*) being unexpressed. Examples in English are:

I could eat a hearty meal (if one were put in front of me).
I might be prepared to do it (if you asked me nicely).

This type of potential clause, therefore, is closely linked with that type of conditional sentence which employs the optative (see pp. 229f.).

Examples in the N.T. of the potential optative are:

εὐξαίμην ἂν τῷ Θεῷ (Acts 26.29) *I could pray to God.*
τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; (Acts 17.18) *what might this babbler be wanting to say?*

The N.T. has no examples of this use of the optative with a negative. In classical Greek the negative was οὐ.

4. Optative in Indirect Questions

In indirect questions the optative may (but need not) be used when the introductory verb is in past time (see p. 211).

5. Optative in Subordinate Clauses in Indirect Speech

In classical Greek the verb of a subordinate clause in indirect speech introduced by a verb in past time might be put in the optative if in the *oratio recta* it would have been a primary tense. Thus, to take a very simplified example:

Direct speech: πιστεύω ἃ λέγω *I believe what I say.*
Indirect speech (introductory verb in past time): εἶπεν ὅτι πιστεύοι ἃ λέγοι *he said that he believed what he said.*

Here the verb of the subordinate clause ("what he said") retains in Greek the same *tense* (present) as in *oratio recta*, but the *mood* is changed from indicative to optative. Classical Greek, however, often retained in indirect speech the same mood as well as tense, and the above sentence could equally well be εἶπεν ὅτι πιστεύει ἃ λέγει.

This use of the optative appears in the temporal clause introduced by πρὶν ἤ in Acts 25.16[1]: πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους *to whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face.*

Oratio recta here would be οὐκ ἔστιν ἔθος . . . χαρίζεσθαι . . . πρὶν ἢ ἂν . . . ἔχῃ.

VERBS IN -μι (1) ἵστημι

Hitherto we have dealt only with the various classes of verbs whose 1st pers. sing. pres. indic. act. ends in -ω. There are also verbs whose 1st pers. sing. pres. indic. act. ends in -μι. Verbs of this class are not numerous, but several of them have many compounds, and are of very frequent occurrence.

Their inflection differs from that of the -ω verbs in the present and imperfect (active, middle and passive) and in the strong aorist (active and middle). In these tenses the -μι verbs are non-thematic, i.e. they do not

[1] J. H. Moulton, however (*An Introduction to the Study of N.T. Greek*, 5th ed., p. 140), explains this optative as an example of the classical rule by which, when the principal clause is negative, πρίν is followed by the subjunctive with ἄν in primary time, and in past time by the optative without ἄν.
Probably both rules apply, and, so to speak, ἔχοι is doubly optative.

employ the thematic vowels ο and ε before the personal endings. The other tenses have the same characteristics as the corresponding tenses of the -ω verbs.

The most common of these verbs are ἵστημι *make to stand*, *set up*, *place*; τίθημι *place*, *lay*, *set*; and δίδωμι *give*.

We first deal with ἵστημι *I make to stand*: the verb stem varies between στα- and στη-, being lengthened in the present by reduplication with the aid of the vowel ι: ἵστημι (for σίστημι). (Not all the forms here given are actually found in the N.T. For example there are no instances of the imperf. indic. act. But they are all found in, or to be deduced from, *Koine* Greek, and are given here for the sake of completeness.)

PRESENT AND IMPERFECT ACTIVE OF ἵστημι

	Pres. indic.	*Imperf. act.*	*Pres. imperative act.*	*Pres. subjunctive act.*
Sing. 1.	ἵστημι	ἵστην		ἱστῶ
2.	ἵστης	ἵστης	ἵστη	ἱστῇς
3.	ἵστησι(ν)	ἵστη	ἱστάτω	ἱστῇ
Plur. 1.	ἵσταμεν	ἵσταμεν		ἱστῶμεν
2.	ἵστατε	ἵστατε	ἵστατε	ἱστῆτε
3.	ἵστασι(ν)	ἵστασαν	ἱστάτωσαν	ἱστῶσι(ν)

Present infinitive active: ἱστάναι.
Present participle active: ἱστάς (gen. ἱστάντος), ἱστᾶσα, ἱστάν.

See pp. 308–9 for the verb in full.

Transitive and Intransitive Uses of ἵστημι

Transitive verbs are those which require a direct object to complete the idea they present. The verb *hit* is a transitive verb. "I hit" does not present a complete idea, for one needs to know what is hit. An object must be expressed to complete the idea of the verb. The term "transitive" is from the Latin *transitivus*, derived from the verb *transeo*, "pass over", and it implies that the action of a verb "passes over" into an object.

Intransitive verbs, on the other hand, are those which can have no direct object, e.g. *run*, *walk*, *hang*, *stay*, and other verbs which describe movement or position. The student must not be misled by the fact that such expressions are possible as "run a race" and "walk a mile". *Race*

and *mile* here are not direct objects of the verbs; they represent adverbial phrases, "run in a race", "walk for a mile".

Certain verbs may have both transitive and intransitive force; e.g. "I stopped the horse". Here the verb *stop* is used transitively. "When I saw him, I stopped". Here it is used intransitively. So also *hang*, mentioned above as intransitive, may be used transitively; e.g. "to hang a picture"; and *stay* can also be used transitively: e.g. "he stayed his hand".

So in Greek certain verbs have both transitive and intransitive uses, and ἵστημι is one of them:

The pres. and imperf. indic. act. (and consequently the pres. imperative, subjunctive, infinitive, and participle) are transitive: ἵστημι *I stand* in the sense of "I make to stand", "set up", "place".

The weak aorist indic. act. ἔστησα (inflected as ἔλυσα) is also transitive, *I stood* in the sense of "I made to stand".

The strong aorist indic. act. ἔστην (and consequently the str. aor. imperative, subjunctive, infinitive, and participle) is intransitive, *I stood*, as for example in "I stood amazed" (no direct object possible).

STRONG AORIST ACTIVE OF ἵστημι

	Strong aor. indic. act.	*Strong aor. imperative act*	*Strong aor. subjunctive act.*
Sing. 1.	ἔστην		στῶ
2.	ἔστης	στῆθι or -στα	στῇς
3.	ἔστη	στήτω	στῇ
Plur. 1.	ἔστημεν		στῶμεν
2.	ἔστητε	στῆτε	στῆτε
3.	ἔστησαν	στήτωσαν	στῶσι(ν)

Strong aorist infinitive active, στῆναι.

Strong aorist participle active, στάς (gen. στάντος), στᾶσα, στάν.

ἔστησαν is 3rd pers. plur. both of the strong and of the weak aor. indic. act. The context will declare which is employed.

PERFECT AND PLUPERFECT OF ἵστημι

The perfect active is intransitive and has a present meaning, *I stand*. ἕστηκα thus supplies the lack of a pres. indic. act. of ἵστημι with intransitive meaning. The pluperfect consequently refers simply to past time, *I stood* (intransitive).

	Perfect indic. act.	*Pluperfect indic. act.*	(No perfect imperative in N.T.)	*Perfect subjunctive active*
Sing. 1	ἕστηκα	εἱστήκειν or ἑστήκειν, etc.		ἑστηκὼς ὦ or ἑστὼς (str.) ὦ, etc.
2.	ἕστηκας	εἱστήκεις		
3.	ἕστηκε(ν)	εἱστήκει		
Plur. 1.	ἑστήκαμεν	εἱστήκειμεν		ἑστηκότες ὦμεν or ἑστῶτες (str.) ὦμεν, etc.
2.	ἑστήκατε	εἱστήκειτε		
3.	ἑστήκασι(ν)	εἱστήκεισαν		

Both strong and weak forms of the perfect infinitive and participle occur (but the N.T. has no instance of the weak perfect infinitive):

Strong perfect infinitive active: ἑστάναι.
(Weak perfect infinitive active: ἑστηκέναι: not found in N.T.)
Strong perfect participle active: ἑστώς (gen. ἑστῶτος), ἑστῶσα, ἑστός.
Weak perfect participle active: ἑστηκώς (gen. ἑστηκότος), ἑστηκυῖα, ἑστηκός.

PRESENT MIDDLE AND PASSIVE OF ἵστημι

The middle voice has the meaning "I place for myself", and the passive "I am being placed" or "I am placed", and so "I stand" (intransitive). Thus the pres. indic. pass., like the perf. indic. act., ἕστηκα, supplies the lack of a pres. indic. act. with intransitive meaning.

	Pres. indic. mid. and *pass.*	*Imperfect indic. mid.* and *pass.*	*Pres. imperative mid.* and *pass.*	*Pres. subjunctive mid.* and *pass.*
Sing. 1.	ἵσταμαι	ἱστάμην		ἱστῶμαι
2.	ἵστασαι	ἵστασο	ἵστασο	ἱστῇ
3.	ἵσταται	ἵστατο	ἱστάσθω	ἱστῆται
Plur. 1.	ἱστάμεθα	ἱστάμεθα		ἱστώμεθα
2.	ἵστασθε	ἵστασθε	ἵστασθε	ἱστῆσθε
3.	ἵστανται	ἵσταντο	ἱστάσθωσαν	ἱστῶνται

Present infinitive mid. and pass.: ἵστασθαι.
Present participle mid. and pass.: ἱστάμενος, ἱσταμένη, ἱστάμενον.

Other Tenses of ἵστημι

The other tenses of ἵστημι are inflected like the corresponding tenses of λύω.

Future active: στήσω *I shall cause to stand* (transitive).
1st or weak aorist: ἔστησα *I caused to stand* (transitive).
Future middle: στήσομαι *I shall place for myself* (transitive), *I shall stand* (intransitive).
Future passive: σταθήσομαι *I shall be placed, I shall stand* (intransitive).
1st or weak aorist passive: ἐστάθην *I was placed, I stood* (intransitive).

Compounds of ἵστημι

The compounds of ἵστημι found in the N.T. are as follows, those occurring in St Mark being marked with an asterisk:

	Meaning of transitive tenses	*Meaning of intransitive tenses*
ἀνθίστημι	*set against*	*withstand, resist*
*ἀνίστημι	*raise up*	*rise*
ἀντικαθίστημι	*replace*	*withstand*
*ἀποκαθίστημι	*restore*	
ἀφίστημι	*put away, move to revolt*	*depart from, fall away*
διίστημι	*set apart, intervene*	*part, withdraw*
ἐνίστημι	*place in*	*be at hand, be present, threaten*
ἐξανίστημι	*raise up*	*rise*
*ἐξίστημι	*put out, confound, amaze*	*retire from, be mad, be amazed*
*ἐπανίστημι	*raise up against*	*rise up against*
ἐφίστημι	*set upon, set by*	*stand upon, be set over, be at hand*
καθίστημι	*set in order, appoint, establish*	
κατεφίστημι		*rise up against*
μεθίστημι	*change, remove, pervert*	
*παρίστημι	*place beside, provide, prove, present*	*stand by, be present*
περιίστημι	*place round*	*stand round*
προΐστημι	*put before, set over*	*rule, preside*
συνεφίστημι	*place over*	*rise together*
συνίστημι	*commend, prove*	*stand with, consist of*

New Verbs formed from ἵστημι

In *Koine* Greek there is a tendency to assimilate all verbs to -ω forms. Consequently we find a new thematic verb στήκω *I stand* (intransitive), formed from the perfect stem of ἵστημι. ἱστάνω also and στάνω *I cause to stand* (transitive), are formed from the present. But these by no means oust ἵστημι itself.

Other Verbs like ἵστημι

δύναμαι *I am able*, is conjugated like ἵσταμαι.

Imperfect indicative: ἐδυνάμην or ἠδυνάμην.
Future indicative: δυνήσομαι.
Aorist indicative: ἠδυνήθην.

Like ἵσταμαι also are ἐπίσταμαι *I understand*; and κρέμαμαι *I hang* (intransitive): 1st aor act. indic. ἐκρέμασα; aor. pass. indic. ἐκρεμάσθην.

φημί, whose stem varies between φα- and φη-, is found only in a few forms:

1st pers. sing. pres. indic.: φημί.
3rd pers. sing. ,, ,, φησί.
3rd pers. plur. ,, ,, φασί(ν).
2nd pers. sing. imperative: φαθί
3rd pers. sing. imperf. indic.: ἔφη.

The above forms of the pres. indic. are enclitic; i.e. the accent is thrown back on to the preceding word where it is able to receive it:

ὁ δέ φησιν Οὔ (Matt. 13.29) *but he saith, Nay.*

φημί is sometimes used in quoting the actual words used by a speaker.

Vocabulary

ἀπογραφή (1) *census, enrolment*
ἀπώλεια (1) *destruction*
δωρεά, ᾶς (1) *gift*
κριτής (1) *judge*
πτερύγιον (2) *turret, pinnacle*
λεγιών, ῶνος, ἡ (3) *legion*
ὅραμα, ατος, τό (3) *vision*
πυλών, ῶνος, ὁ (3) *porch, gateway*
χρῆμα, ατος, τό (3) *thing*; plur., *wealth*
Γαλιλαῖος, αία, αῖον *Galilaean*
ἑδραῖος, ον *steadfast*
μέσος, η, ον *middle*
ἐν μέσῳ (with gen.) *in the midst*
διαπορέω *be in perplexity*
ἐπικαλέω *name, call*
κτάομαι *acquire, get*
ξενίζω *entertain*; pass., *lodge*

EXERCISE 73

Translate into English:

1. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς Ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 2. Πέτρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 3. οὔτε θάνατος οὔτε ζωὴ οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ. 4. δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείους ἢ δώδεκα λεγιῶνας ἀγγέλων; 5. ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 6. ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὅραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ ἑκατοντάρχου ἐπέστησαν ἐπὶ τὸν πυλῶνα, καὶ ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.

EXERCISE 74

Translate into Greek:

1. May I enter into the house of the Lord. 2. His kinsmen asked what he wished his son to be called. 3. Who appointed me a judge over you? 4. Two men stood with Jesus on the mountain. 5. He spoke these things because of the crowd which stood around. 6. God will raise the faithful up at the last day. 7. Jesus says to her, Your brother shall rise. 8. May nobody eat fruit of thee. 9. The devil set him on the pinnacle of the temple. 10. And Peter arose and ran to the tomb.

EXERCISE 75

Translate into Greek:

1. May the Lord cleanse your heart and purify your soul. 2. I could say that you are not a true disciple. 3. Jesus said that the scribes were not willing themselves to do what they taught. 4. On these two commandments hangs the whole law. 5. They went up to Jerusalem to present him to the Lord, as it is written in the law. 6. When they saw that the lame man could walk the multitudes were amazed. 7. You were not able to resist the Spirit of God. 8. After him arose Judas the Galilaean in the days of the enrolment and moved the people to revolt. 9. Stand steadfast when men rise up against you, and you will be able to confound them. 10. And Peter denied, and said to the maid, I do not understand what you say.

Chapter 27

CONDITIONAL SENTENCES

Conditional sentences speak of something as happening conditionally upon something else happening. A complete conditional sentence has two clauses, the "if-clause", known as the *protasis* (πρότασις *premiss*) and the main clause, known as the *apodosis* (ἀπόδοσις *answering clause*).

Conditional sentences may broadly be divided into three classes:

A. Those which express a plain fact, although it is a conditional fact. They may refer to past, present, or future time: "if he did this, he did wrong"; "if he does this, he does wrong"; "if he does this (i.e. shall do this), he will do wrong".

B. Those which imply that in fact the condition was or is unfulfilled: "if he had done this, he would have done wrong"; "if he were doing this, he would be doing wrong".

C. Those which express a future contingency with tentativeness: "if he were to do this, he would do wrong".

We shall consider these three main classes in turn.

A. Conditional Sentences of Simple Fact

In these the apodosis states what was, is, or will be the fact if the condition was or is fulfilled. The protasis makes no assumption about whether the condition was or is fulfilled or not. The protasis is introduced by εἰ *if*, and the verb in both protasis and apodosis is in the indicative mood. The negative is usually οὐ, but a few instances with μή are found.

1. εἰ ταῦτα ἐποίησεν, ἡμάρτησεν *if he did this, he did wrong*.

Alternatively, if the sense required it, the imperfect indicative could be used:

εἰ ταῦτα ἐποίει, ἡμάρτανεν *if he was doing this, he was doing wrong*.

2. εἰ ταῦτά ποιεῖ, ἁμαρτάνει *if he does* (or is doing) *this, he does wrong*.
3. εἰ ταῦτα ποιήσει, ἁμαρτήσει *if he does* (i.e. shall do) *this, he will do wrong*.

But when the reference is to the future as in this last type, A.3, εἰ with the fut. indic. in the protasis is less frequently used than ἐάν with the pres. or aor. subjunctive (negative μή):

4. ἐὰν ταῦτα ποιῇ (or ποιήσῃ), ἁμαρτήσει.

This same construction, A.4, is also commonly used when there is no particular reference to the future, but rather a general reference:

ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου (John 15.10) *if ye keep my commandments, ye shall abide in my love.*

Here τηρήσητε has a general reference. So with:

ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσει (John 6.51) *if any man eat of this bread, he shall live.*
ἐὰν θέλῃς δύνασαί με καθαρίσαι (Mark 1.40) *if thou wilt* (i.e. at any time) *thou canst make me clean.*

The types given above are instances in which both protasis and apodosis refer to the same time. But the apodosis need not refer to the same time as the protasis; e.g. If he started yesterday, he is there now (*or* he will be there tomorrow). Two more types in this class can therefore be added:

5. εἰ Ἀβραὰμ . . . ἐδικαιώθη, ἔχει . . . (Rom. 4.2) *if Abraham was justified, he hath. . . .*

The apodosis in fact need not be a tense of the indicative mood. An imperative is frequent:

6. εἰ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς (Matt. 19.17) *if thou wouldest enter into life, keep the commandments.*

B. Unfulfilled Conditional Sentences

Of these there are two types, referring to past and to present time. The protasis implies that the condition was not, or is not, fulfilled, and the apodosis states what would have been, or what would be, the result if the condition had been, or were, fulfilled.

The protasis is introduced by εἰ (negative μή)[1], and the particle ἄν is used in the apodosis to emphasize the contingent nature of the statement which is being made. The verb in both clauses is in the aorist indicative

[1] Note: Mark 14.21, where we have the negative οὐ, is an exception.

when the reference is to past time, and in the imperfect indicative when the reference is to the present.

1. *Past time*: εἰ ταῦτα ἐποίησεν, ἡμάρτησεν ἄν *if he had done this, he would have done wrong.*
2. *Present time*: εἰ ταῦτα ἐποίει, ἡμάρτανεν ἄν *if he were doing this, he would be doing wrong.*

A mixture of these two types is possible:

3. The protasis referring to past time, and the apodosis to the present: εἰ ἐδιδάχθη, ἀπεκρίνετο ἄν *if he had been taught, he would answer.*
4. The protasis referring to present time, and the apodosis to the past: εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν (John 14.28) *if ye loved me* (i.e. now), *ye would have rejoiced.*

C. Indistinct Future Conditions

In classical Greek future conditions of a more indefinite type than A.3 and A.4 above were expressed by εἰ with the optative mood (negative μή) in the protasis, and the optative with ἄν (negative οὐ) in the apodosis:

εἰ ταῦτα ποιοίη, ἁμαρτάνοι ἄν *if he were to* (*or* should) *do this he would do wrong.*

But the N.T. does not fully employ this type of conditional sentence. We have, however, the protasis of this type in:

ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι (1 Pet. 3.14) *but and if ye should suffer for righteousness' sake, blessed* (would ye be).

Here the verb of the apodosis has to be supplied.

κρεῖττον γὰρ . . . εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν (1 Pet. 3.17) *for* (it is) *better, if the will of God should so will, to suffer. . . .*

Here again the verb of the apodosis has to be supplied, "it is", or more strictly, "it would be".

And we have an apodosis of this type in:

Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με; (Acts 8.31) *for how could I, except some one should* (literally, "shall") *guide me?*

Here the protasis, which in classical Greek would have been εἰ μή τις ὁδηγήσαι με, assumes a more definite form. But note that where we

should expect ἐὰν μή with the subjunctive ὁδηγήσῃ (as in type A.4 above), we actually have the still more vivid future indicative ὁδηγήσει.

THE PARTICLE ἄν

We have now illustrated the most common uses of the particle ἄν, which we here summarize:

1. It is used after relative pronouns (e.g. ὃς ἄν) or conjunctions (e.g. ὅταν, πρὶν ἄν, ἕως ἄν), and is the equivalent of the English -ever. For examples of this use, see pp. 212f.

2. It is used, attached closely to the verb, in the apodosis of certain types of conditional sentences, those which state unfulfilled conditions (see p. 229), and those which state indistinct future conditions (see p. 229–30). Here the effect of the ἄν is to heighten the contingency.

3. Occasionally ἄν is used in a purpose clause after ὅπως; e.g.

> ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως (Acts 3.20) *that so there may come seasons of refreshing.*

Here, too, the effect of the ἄν is to heighten the contingency, "if so be that".

κἄν (for καὶ ἄν) is sometimes found and seems practically to be the equivalent of καί *even*. (This is to be distinguished from κἄν as the equivalent of καὶ ἐάν *and if*, or sometimes, *even if*.)

> ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται (Mark 6.56) *that they might touch if it were but the border of his garment.*
>
> ἵνα . . . κἂν ἡ σκιὰ ἐπισκιάσῃ (Acts 5.15) *that . . . at the least his shadow might overshadow. . . .*

But here also the ἄν possibly serves to emphasize contingency, the R.V. representing this by the phrases "if it were" and "at the least".

C. F. D. Moule (*An Idiom-Book of New Testament Greek*) remarks "if a plain καί had been used, it is difficult to imagine that the ἄν would have been missed". The archaic "haply", or the modern "perhaps" almost exactly represent the force of this ἄν or κἄν.

VERBS IN -μι (2) τίθημι

Τίθημι *I place, lay*, is another common -μι verb. The verb stem varies between θε- and θη-, lengthened in the present by reduplication with the aid of the vowel ι, τί-θη-μι.

It may be noted as an indication of the way in which the -μι verbs were being assimilated (even in classical times) to the -ω verbs that ἐτίθεις, ἐτίθει in the imperf. indic. act., and τίθει in the pres. imperative act. are forms borrowed from verbs of the type of φιλέω.

See pp. 310–11 for the verb in full.

PRESENT AND IMPERFECT ACTIVE OF τίθημι

	Pres. indic. act.	*Imperfect indic. act.*	*Pres. imperative act.*	*Pres. subjunctive act.*
Sing. 1.	τίθημι	ἐτίθην		τιθῶ
2.	τίθης	ἐτίθεις	τίθει	τιθῇς
3.	τίθησι(ν)	ἐτίθει	τιθέτω	τιθῇ
Plur. 1.	τίθεμεν	ἐτίθεμεν		τιθῶμεν
2.	τίθετε	ἐτίθετε	τίθετε	τιθῆτε
3.	τιθέασι(ν) or τιθιᾶσι(ν)	ἐτίθεσαν or ἐτίθουν	τιθέτωσαν	τιθῶσι(ν)

Present infinitive active: τιθέναι.
Present participle active: τιθείς (gen. τιθέντος), τιθεῖσα, τιθέν.

AORIST ACTIVE OF τίθημι

The singular of the aor. indic. act. is weak and has a perfect form, showing the characteristic κ of the perfect before the ending, whilst the plural is strong.

	Aor. indic. act.	*Strong aor. imperative act.*	*Strong aor. subjunctive act.*
Sing. 1.	ἔθηκα		θῶ
2.	ἔθηκας	θές	θῇς
3.	ἔθηκε(ν)	θέτω	θῇ
Plur. 1.	ἔθεμεν		θῶμεν
2.	ἔθετε	θέτε	θῆτε
3.	ἔθεσαν	θέτωσαν	θῶσι(ν)

Strong aorist infinitive active: θεῖναι.
Strong aorist participle active: θείς (gen. θέντος), θεῖσα, θέν.

The Middle Voice of τίθημι

The passive of the present and imperfect tenses of τίθημι does not occur, but is supplied by the verb κεῖμαι (see p. 234).

The middle voice is as follows:

	Present indic. mid.	*Imperfect indic. mid.*	*Pres. imperative mid.*	*Pres. subjunctive mid.*
Sing. 1.	τίθεμαι	ἐτιθέμην		τιθῶμαι
2.	τίθεσαι	ἐτίθεσο	τίθεσο	τιθῇ
3.	τίθεται	ἐτίθετο	τιθέσθω	τιθῆται
Plur. 1.	τιθέμεθα	ἐτιθέμεθα		τιθώμεθα
2.	τίθεσθε	ἐτίθεσθε	τίθεσθε	τιθῆσθε
3.	τίθενται	ἐτίθεντο	τιθέσθωσαν	τιθῶνται

Present infinitive middle: τίθεσθαι.
Present participle middle: τιθέμενος, τιθεμένη, τιθέμενον.

	Strong aor. indic. mid.	*Strong aor. imperative mid.*	*Strong aor. Subjunctive mid.*
Sing. 1.	ἐθέμην		θῶμαι
2.	ἔθου	θοῦ	θῇ
3.	ἔθετο	θέσθω	θῆται
Plur. 1.	ἐθέμεθα		θώμεθα
2.	ἔθεσθε	θέσθε	θῆσθε
3.	ἔθεντο	θέσθωσαν	θῶνται

Strong aorist infinitive middle: θέσθαι.
Strong aorist participle middle: θέμενος, θεμένη, θέμενον.

Other Tenses of τίθημι

The other tenses of τίθημι are inflected like the corresponding tenses of λύω.

Future Active: θήσω.
Future Middle: -θήσομαι.
Future Passive: -τεθήσομαι.

Perfect Active: τέθεικα.
Perfect Middle and Passive: τέθειμαι.
Pluperfect Middle and Passive: -ἐτεθείμην.
Weak Aorist Passive: ἐτέθην.

Compounds of τίθημι

The compounds of τίθημι found in the N.T. are as follows, those occurring in St Mark being marked with an asterisk:

ἀνατίθημι *set up*; in mid., *set forth, declare*
ἀντιδιατίθημι in mid. *oppose*
ἀποτίθημι in mid. *put off*
διατίθημι in mid., *dispose of, make a testament*
ἐκτίθημι *expose, set forth, expound*
*ἐπιτίθημι *place upon*; in mid., *attack*
*κατατίθημι *lay down*; in mid., *lay up for oneself*
μετατίθημι *transfer, change*
*παρατίθημι *place beside, set before*
*περιτίθημι *place around*
προσανατίθημι *lay on besides*, in mid., *undertake besides, consult*
*προστίθημι *add*
προτίθημι *set before, set forth*; in mid., *propose, purpose*
συγκατατίθημι *deposit together*; in mid., *agree with, assent to*
συνεπιτίθημι *help in putting on*; in mid., *join in attacking*
συντίθημι *put together*; in mid., *agree*
ὑποτίθημι *place under, lay down*; in mid., *suggest*

Other Verbs like τίθημι

Like τίθημι are conjugated the present and imperfect of:

πίμπλημι *fill*[1] (aor. indic. act., ἔπλησα; perf. indic. pass., πέπλησμαι; aor. indic. pass., ἐπλήσθην).
πίμπρημι *burn, cause to swell*; mid., *to swell* (aor. indic. act., -ἔπρησα).

Κεῖμαι

Κεῖμαι *lie* (verb stem κει-) also supplies the passive of τίθημι in the present and imperfect. It is conjugated very much like a perfect mid. or pass.

[1] πίμπλημι, and other verbs (and adjectives) implying *filling*, or *being full* are used with the genitive of that which fills.

	Pres. indic.	Imperfect indic.
Sing. 1.	κεῖμαι	ἐκείμην
2.	κεῖσαι	ἔκεισο
3.	κεῖται	ἔκειτο
Plur. 1.	κείμεθα	ἐκείμεθα
2.	κεῖσθε	ἔκεισθε
3.	κεῖνται	ἔκειντο

Present infinitive: κεῖσθαι.
Present participle: κείμενος, κειμένη, κείμενον.

The imperative and conjunctive moods are not found.

Compounds of κεῖμαι

Those occurring in St Mark are marked with an asterisk.

*ἀνάκειμαι *be laid up, recline at table, sit at meat*
ἀντίκειμαι *resist*
ἀπόκειμαι *be laid up, be in store*
ἐπίκειμαι *lie on, threaten, press upon*
*κατάκειμαι *lie down, recline at table*
παράκειμαι *lie beside, be present*
*περίκειμαι *be placed round*
πρόκειμαι *be set before*
*συνανάκειμαι *recline with at table*

Vocabulary

ἡλικία (1) *age, stature*
ὑδρία (1) *water-pot*
θεμέλιος, ὁ *or* θεμέλιον, τό (2) *foundation*
συκάμινος, ου, ἡ (2) *sycamine, mulberry tree*
νυμφών, ῶνος, ὁ (3) *bridechamber*
ἀποσυνάγωγος, ον *expelled from the synagogue, excommunicated*
φωτεινός, ή, όν *light, bright*
ἐκριζόω *root out*
παρατίθημι (with dat. of indirect obj.) *place beside, set before*
βεβαίως (adv.) *firmly*
δωρεάν (adv.) *freely, in vain*
ἐπιμελῶς (adv.) *carefully*
σήμερον (adv.) *today*

EXERCISE 76

Translate into English:

1. εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. εἰ ἐκ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει. 2. εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 3. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. 4. καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη. 5. ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. 6. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.

EXERCISE 77

Translate into Greek:

1. If they persecuted me, they will persecute you. 2. If you laid the foundation firmly, the house will stand. 3. If you sat at table with him, you would know him better. 4. If the Lord had not sent the apostles, the gospel would not have been heard there. 5. Which of you can add one cubit to his stature? 6. You ordered the servants to place the loaves on the table. 7. The water-pots which were placed there were filled with wine. 8. We persuaded the teacher to set this parable before the people. 9. They wished to see where the body had been laid. 10. If you seek diligently, you will find the money.

EXERCISE 78

Translate into Greek:

1. While the twelve sat at meat, Judas purposed to go to the chief priests. 2. The good shepherd will lay down (use τίθημι) his life for the sheep. 3. If the disciples had asked, they would have received. 4. If this should happen, we should wonder at it. 5. If you seek first the kingdom, God will add all these things for you. 6. The father besought Jesus to place his hands upon his daughter, that she might be saved. 7. If any man wants to come after me, let him deny himself, and let him take up his cross daily. 8. If I had not come and spoken unto them, they would have no sin. 9. If the Lord had not placed our enemies under our feet, we should be slaves today. 10. If righteousness comes by the law, Christ died in vain.

Chapter 28

PURPOSE CLAUSES

Purpose may be expressed in several ways, some of which have already been described. We here summarize five ways in which N.T. Greek expresses purpose.

1. By a final clause introduced by ἵνα or ὅπως, the verb being in the subjunctive. See pp. 203f.
2. By the simple infinitive. See p. 103.
3. By the future participle. See p. 167.
4. By the infinitive with the article (articular infinitive) after εἰς or πρός.

> πρὸς τὸ θεαθῆναι αὐτοῖς (Matt. 6.1) *to be seen by them*. This clause is parallel to ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων *that they may have glory of men*, in the next verse.
>
> εἰς τὸ εἶναι αὐτὸν δίκαιον (Rom. 3.26) *that he might himself be just*.

Notice that where a subject of the infinitive is expressed it is in the accusative case.

5. By the infinitive with the article in the genitive case.

> μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό (Matt. 2.13) *for Herod intends to seek the young child to destroy him*.
>
> προπορεύσῃ . . . ἑτοιμάσαι . . . τοῦ δοῦναι γνῶσιν (Luke 1.76–7) *thou shalt go before . . . to make ready . . . to give knowledge*.

Here the simple infinitive and the infinitive with article in the genitive are both used to express purpose.

THE USE OF ἵνα

1. ἵνα *expressing Purpose*

The normal use of ἵνα is to introduce final or purpose clauses. The verb of the final clause is in the subjunctive. The negative is ἵνα μή or simply μή, *in order that not, lest*. See p. 203f.

Occasionally ἵνα is followed by the future indicative to express purpose. Thus:

ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν τὰ ἔργα σου (John 7.3) *that thy disciples also may behold thy works.*

2. ἵνα *expressing Consequence*

The student of Latin will know how very difficult it sometimes is, when dealing with clauses introduced by *ut*, to decide whether they are final clauses denoting purpose, or consecutive clauses denoting result. The same difficulty sometimes appears in English with the use of the various phrases which may be used to introduce final and consecutive clauses. Thus: "he clutched the rail so as to save himself". In this sentence it is not easy to say whether "so as to save himself" explains the purpose of clutching the rail, or merely describes the result of so doing. The probability is that it is a final clause. But the clutching of the rail might have been an involuntary action, in which case "so as to save himself" would simply state the consequence. There is, at any rate, enough ambiguity to make one hesitate.

On the other hand "he clutched the rail in order to save himself" is clearly final; and "he clutched the rail so that he saved himself" is clearly consecutive.

Classical Greek practically avoided this difficulty by introducing purpose or final clauses by ἵνα, ὅπως, and, more rarely, ὡς; and consecutive or result clauses by ὥστε or ὡς. There is no example in classical Greek literature of ἵνα used of result.

But in the New Testament there are some grounds for believing that the uncertain distinction between the concepts of purpose and result has produced some examples of ἵνα or its negatives ἵνα μή and μή used to introduce consecutive rather than final clauses. A well-nigh intolerable sense is removed if this is so in Mark 4.11–12:

ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν *but unto them that are without, all things are done in parables: so that they look and look and do not see* (rather than "that seeing they may not see" of R.V.).

In Matt. 1.22 "so that" gives much better sense than "in order that":

τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν . . . *now all this is come to pass, so that it was fulfilled which was spoken . . .* (rather than "that it might be fulfilled" of R.V.).

Other possible examples may be studied in Luke 9.45; John 9.2; Gal. 5.17; I Thess. 5.4; and I John 1.9.

The question, however, is hotly debated, and there are scholars who affirm that ἵνα never introduces a consecutive clause, however attractive it is on occasion so to translate it.

3. ἵνα *introducing Commands*

Occasionally ἵνα followed by the subjunctive expresses a command:

τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ (Mark 5.23) *my little daughter is at the point of death; come and lay thy hands on her* (R.V. translates "(I pray thee) that thou come . . .").

ὥσπερ ἐν παντὶ περισσεύετε . . . ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε (II Cor. 8.7) *as ye abound in everything . . . abound in this grace also* (R.V. translates "(see) that ye abound . . .").

As the R.V. insertions imply, the origin of this use of ἵνα may be in dependence on an omitted verb, e.g. δέομαι or θέλω in Mark 5.23, and βλέπετε in II Cor. 8.7.

4. ἵνα *expressing Content*

A clause with its verb in the subjunctive may be introduced by ἵνα to explain or fill out the content of a word previously used:

ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατὴρ ἵνα τέκνα Θεοῦ κληθῶμεν (I John 3.1) *behold what manner of love the Father hath bestowed upon us, that we should be called children of God.* Here the ἵνα clause expresses the content of the word ἀγάπην.

αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σέ (John 17.3) *and this is life eternal, that they should know thee.* Here the ἵνα clause fills out the content of the noun ζωή.

'Αβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν (John 8.56) *your father Abraham rejoiced to see my day.* Here the ἵνα clause defines more fully the verb ἠγαλλιάσατο.

This kind of clause is in some grammars called *epexegetic*, or explanatory. It is most common in the Johannine writings; but note also:

καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς ἐμέ; (Luke 1.43) *and whence is this to me, that the mother of my Lord should come unto me?* Here the ἵνα clause gives the content of the pronoun τοῦτο.

οὐ AND μή

1. The broad distinction between the negative particles οὐ and μή is that οὐ is used in connection with statements of fact, and μή with movements of the mind and will, and in hypothetical statements. Hence, generally speaking, οὐ is used with the indicative mood, and μή with the imperative, subjunctive and optative.

In classical Greek οὐ was used with infinitives and participles which represented statements (e.g. with the infinitive representing a statement in indirect speech, and with a participle used in a temporal sense). But in the N.T. μή is regularly used with the infinitive and the participle. To this there are very few exceptions; e.g. ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν (John 10.12) *he that is a hireling, and not a shepherd.*

2. The distinction between οὐ and μή in asking questions is described on p. 77. Οὐ expects the answer *yes*, and μή expects the answer *no*. Μή can also put a very hesitant question, e.g. μήτι οὗτός ἐστιν ὁ Χριστός; (John 4.29) *can this be the Christ?* It can be used similarly in indirect questions:

> σκόπει οὖν μὴ τὸ φῶς . . . σκότος ἐστίν (Luke 11.35) *look therefore whether the light . . . be not darkness.* Here the direct question would be μή (or μή ποτε) τὸ φῶς σκότος ἐστίν; *can it be that* (or perhaps) *the light is darkness?*

3. There is a closely allied use of μή after verbs denoting fear or caution:

> φοβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος . . . (Acts 23.10) *the chief captain, fearing lest Paul should be torn in pieces. . . .* J. H. Moulton suggests that there are really two clauses here: "the chief captain feared: could it be that Paul would be torn in pieces?"
>
> φοβοῦμαι δὲ μή πως . . . φθαρῇ τὰ νοήματα ὑμῶν (2 Cor. 11.3) *but I fear lest by any means . . . your minds should be corrupted* (i.e. "I fear—can it be that your minds will be corrupted?").
>
> βλέπετε μή τις ὑμᾶς πλανήσῃ (Mark 13.5) *take heed that no man* (or lest any man) *lead you astray* (i.e. "take heed—can it be that any man will lead you astray?").

The above examples, in which a verb of fearing or caution is followed by μή and the subjunctive, all refer to future fears. If the fear refers to the past, μή is followed by the indicative:

> φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς (Gal. 4.11) *I am afraid of you, lest by any means I have bestowed labour on you in vain.*

In all these examples μή may accurately be translated *lest*. Fear that something *may happen*, or *has happened*, is thus to be translated by a clause introduced by μή. Fear that something *may not* happen is, therefore, naturally expressed by a clause introduced by μή followed by οὐ:

> φοβοῦμαι μή πως οὐχ οἵους θέλω εὕρω ὑμᾶς (2 Cor. 12.20) *I fear lest by any means I should not find you such as I would.*

4. The use of οὐ μή in strong denials is described on p. 215.
5. A compound negative following another negative strengthens the negative idea (i.e. they do not cancel each other):

> οὐ δύνασθε ποιεῖν οὐδέν (John 15.5) *ye can do nothing.*

There may be more than two such negatives:

> οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος (Luke 23.53) *where never man had yet lain.*

PERIPHRASTIC TENSES

The word *periphrastic* is derived from περιφράζομαι *to express in a roundabout way*. A periphrastic tense is one which employs a participle and a part of the verb "to be" or "to have". English is compelled to use periphrastic tenses since it has no other means of expressing continued action; *I am going*, *I shall be going*, *I was going*, etc. English also has no simple perfect or pluperfect tense, and therefore uses the periphrastic *I have gone*, *I had gone*.

Greek, although possessing a more complete list of tenses than English, employs periphrastic tenses especially to emphasize continued action. A few examples are here given of periphrasis employed in various tenses.

Present (Present participle with present tense of εἰμί). This is rare, because the simple pres. indic. adequately expresses continuing action.

> ἡ διακονία . . . οὐ μόνον ἐστὶν προσαναπληροῦσα (2 Cor. 9.12) *the ministration . . . not only filleth up. . . .*

Imperfect (Present participle with past tense of εἰμί).

> πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον (Luke 1.10) *the whole multitude of the people were praying.*
> ἀκούοντες ἦσαν (Gal. 1.23) *they heard* (with the force of "kept on hearing").

Future (Present participle with future tense of εἰμί).

ἀνθρώπους ἔσῃ ζωγρῶν (Luke 5.10) *thou shalt catch men.*
οἱ ἀστέρες ἔσονται . . . πίπτοντες (Mark 13.25) *the stars shall be falling* (so R.V.).

Perfect (Perfect participle with present tense of εἰμί).

ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστιν (1 John 4.12) *his love is perfected in us.*
τῇ γὰρ χαριτί ἐστε σεσωσμένοι (Eph. 2.8) *for by grace have ye been saved.*

Pluperfect (Perfect participle with past tense of εἰμί).

ἦν αὐτῷ κεχρηματισμένον (Luke 2.26) *it had been revealed unto him.*

VERBS IN -μι, (3) δίδωμι

Δίδωμι *I give*, is another common verb in -μι. The verb stem varies between δο- and δω-, lengthened in the present by reduplication with the aid of the vowel ι, δι-δω-μι.

Assimilation to the -ω verb forms is seen in the imperfect indicative active, where ἐδίδουν, ἐδίδους, etc., are on the analogy of the imperfect of δηλόω.

See pp. 312–13 for the verb in full.

PRESENT AND IMPERFECT ACTIVE OF δίδωμι

	Pres. indic. act.	*Imperfect indic. act.*	*Pres. imperative act.*	*Pres. subjunctive act.*
Sing. 1.	δίδωμι	ἐδίδουν		διδῶ
2.	δίδως	ἐδίδους	δίδου	διδῷς or διδοῖς
3.	δίδωσι(ν)	ἐδίδου	διδότω	διδῷ or διδοῖ
Plur. 1.	δίδομεν	ἐδίδομεν		διδῶμεν
2.	δίδοτε	ἐδίδοτε	δίδοτε	διδῶτε
3.	διδόασι(ν)	ἐδίδοσαν	διδότωσαν	διδῶσι(ν)

Present infinitive active: διδόναι.
Present participle active: διδούς (gen. διδόντος), διδοῦσα, διδόν.

Aorist Active of δίδωμι

The singular of the aor. indic. act. is weak, and has a perfect form, showing the characteristic κ of the perfect before the ending. The plural is strong. In the other moods of the aor. the tense is strong.

	Aor. indic. act.	*Strong aor. imperative act.*	*Strong aor. subjunctive act.*
Sing. 1.	ἔδωκα		δῶ
2.	ἔδωκας	δός	δῷς or δοῖς
3.	ἔδωκε(ν)	δότω	δῷ, δοῖ, or δώῃ
Plur. 1.	ἔδομεν		δῶμεν
2.	ἔδοτε	δότε	δῶτε
3.	ἔδοσαν	δότωσαν	δῶσι(ν)

Strong aorist infinitive active: δοῦναι.

Strong aorist participle active: δούς (gen. δόντος), δοῦσα, δόν.

The aorist optative active is found in the 3rd pers. sing. only, δῴη (strong).

Middle and Passive Voices of δίδωμι

	Pres. indic. mid. and *pass.*	*Imperfect indic. mid.* and *pass.*	*Pres. imperative mid.* and *pass.*	*Pres. subjunctive mid.* and *pass.*
Sing. 1.	δίδομαι	ἐδιδόμην		δίδωμαι
2.	δίδοσαι	ἐδίδοσο	δίδοσο	διδῷ
3.	δίδοται	ἐδίδοτο	διδόσθω	διδῶται
Plur. 1.	διδόμεθα	ἐδιδόμεθα		διδώμεθα
2.	δίδοσθε	ἐδίδοσθε	δίδοσθε	διδῶσθε
3.	δίδονται	ἐδίδοντο	διδόσθωσαν	διδῶνται

Present infinitive middle and passive: δίδοσθαι.

Present participle middle and passive: διδόμενος, διδομένη, διδόμενον.

Strong Aorist Indicative Middle

Sing. 1.	ἐδόμην
2.	ἔδου
3.	ἔδοτο

Plur. 1. ἐδόμεθα
2. ἔδοσθε
3. ἔδοντο

The other moods of the aorist middle are not found in the N.T. The classical forms are noted in the table on p. 313.

OTHER TENSES OF δίδωμι

The other tenses of δίδωμι are inflected like the corresponding tenses of λύω:

Future active: δώσω.
Future middle: -δώσομαι.
Future passive: δοθήσομαι.
Perfect active: δέδωκα.
Pluperfect active: (ἐ)δεδώκειν.
Perfect mid. and pass.: δέδομαι.
Weak aorist passive: ἐδόθην.

Compounds of δίδωμι

The compounds of δίδωμι found in the N.T. are as follows, those occurring in St Mark being marked with an asterisk.

ἀναδίδωμι *give up, hand over*
ἀνταποδίδωμι *give back as a recompense*
*ἀποδίδωμι *restore, return, render*
διαδίδωμι *distribute*
*ἐκδίδωμι (in mid.) *let out for hire*
ἐπιδίδωμι *give over, give in*
μεταδίδωμι *give a share of*
*παραδίδωμι *give, hand over, hand down, deliver*
προδίδωμι *give first, betray*

VERBS IN -μι (4) ἵημι

῞Ιημι *send*, is a verb found only in compound form in the N.T. The verb stem varies between ἑ- and ἡ-, lengthened in the present by reduplication with the aid of the vowel ι, but with the loss of the aspirate on the stem, ἵ-η-μι.

Some tenses are entirely lacking in the N.T., and of the others only one or two parts are found. For the sake of completeness those tenses which

are found at all in the N.T. are given here in full, the parts not found being enclosed in brackets.

THE PRESENT ACTIVE OF ἵημι

	Pres. indicative act.	*Pres. imperative act.*	*Pres. subjunctive act.*
Sing. 1.	-ἵημι		[ἱῶ]
2.	[ἵης]	[ἵει]	[ἱῇς]
3.	-ἵησι(ν)	-ἱέτω	-ἱῇ
Plur. 1.	[ἵεμεν]		[ἱῶμεν]
2.	-ἵετε	-ἵετε	-ἱῆτε
3.	-ἱᾶσι(ν)	[ἱέτωσαν]	-ἱῶσι(ν)

Present infinitive active: -ἱέναι.
Present participle active: -ἱείς (gen. -ἱέντος) [ἱεῖσα], [ἱέν].

AORIST ACTIVE OF ἵημι

The singular of the aor. indic. act. is weak and has a perfect form, showing the characteristic κ of the perfect before the ending. A weak 3rd pers. plur. -ἧκαν is also found. The plural is strong, but does not occur in the N.T.

	Aor. indicative act.	*Strong aor. imperative act.*	*Strong aor. subjunctive act.*
Sing. 1.	-ἧκα		-ὧ
2.	-ἧκας	-ἕς	[ᾗς]
3.	-ἧκε(ν)	[ἕτω]	-ᾗ
Plur. 1.	[εἷμεν]		[ὧμεν]
2.	[εἷτε]	-ἕτε	-ἧτε
3.	[εἷσαν] or -ἧκαν	[ἕτωσαν]	-ὧσι[ν]

Aorist infinitive active: -εἷναι.
Aorist participle active: -εἵς (gen. -ἕντος) [εἷσα], [ἕν].

MIDDLE AND PASSIVE VOICES OF ἵημι.

Few parts are found in the N.T. The imperfect indicative, the present imperative, the present subjunctive, and the present infinitive are lacking.

PRESENT INDICATIVE MIDDLE AND PASSIVE

Sing.	1.	[ἵεμαι]
	2.	[ἵεσαι]
	3.	-ἵεται
Plur.	1.	[ἱέμεθα]
	2.	[ἵεσθε]
	3.	-ἵενται

Present participle mid. and pass.: -ἱέμενος, -ἱεμένη, -ἱέμενον.

Of the aorist middle only the participle occurs: ἕμενος, ἑμένη, ἕμενον.

OTHER TENSES OF ἵημι

The other tenses of ἵημι are inflected like the corresponding tenses of λύω.

Future active: -ἥσω.
Future passive: -ἑθήσομαι.
Perfect active: -εἷκα.
Perfect mid. and pass.: -ἕωμαι, but the participle: -εἷμενος.

Compounds of ἵημι

The compounds of ἵημι found in the N.T. are as follows, those occurring in St Mark being marked with an asterisk:

ἀνίημι *send up, send back, let go, loosen*
*ἀφίημι *send away, forgive, neglect, permit*
καθίημι *send down, let down*
παρίημι *pass by, disregard, relax*
*συνίημι *bring together, understand*

New Verbs formed from ἵημι

This verb illustrates the thematizing process which the -μι verbs undergo in *Koine* Greek. We find a number of forms which are from -ἵω instead of the non-thematic -ἵημι. Thus:

1st pers. plur. pres. indic. act.: ἀφίομεν.
3rd pers. plur. pres. indic. act.: ἀφίουσι(ν).
3rd pers sing. imperf. indic. act.: ἤφιε.[1]
3rd pers. plur. pres. indic. mid. and pass.: ἀφίονται.

[1] Notice that the prefix is augmented, as though it were part of the stem of the verb.

Vocabulary

μεθοδία (1) *deceit*
πανοπλία (1) *full armour*
γεωργός (2) *farm worker, husbandman*
Καῖσαρ, αρος, ὁ (3) *Caesar*
παράπτωμα, ατος, τό (3) *trespass*
τεῖχος, ους, τό (3) *wall*
ὑπόδειγμα, ατος, τό (3) *example*
Αἰνών, ἡ (indecl.) *Aenon*
βλέπω *see, take heed*
σκοπέω *look at, take heed*
εὐκαίρως (adv.) *in due season, at an opportune moment*
διότι (conjunction) *because*
ἰδού (aor. imper. mid. of ὁράω used as demonstrative particle) *behold, lo*

EXERCISE 79

Translate into English:

1. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν, οὐ μὴ ἴδητέ με ἕως εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. 2. μὴ φοβοῦ ἀλλὰ λάλει καὶ μὴ σιωπήσῃς, διότι ἐγώ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε, διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. 3. ἦν δὲ Ἰωάνης βαπτίζων ἐν Αἰνών, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης. 4. ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδίας τοῦ διαβόλου. 5. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 6. μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

EXERCISE 80

Translate into Greek:

1. Judas sought how he might betray Jesus. 2. Take heed, therefore, lest the light that is in thee be darkness. 3. I cannot give you the bread you ask for. 4. Much shall be required from him to whom much was given. 5. I have come to do thy will. 6. The disciples let Paul down by night through the wall. 7. Jesus washed the disciples' feet to give them an example. 8. Take heed that you do not cause the children to stumble. 9. Take heed how you walk, lest you fall. 10. Do you understand what the will of the Lord is?

EXERCISE 81

Translate into Greek:

1. The things that are God's must not be rendered to Caesar. 2. This I say, that all men may believe that the Son of man can forgive sins. 3. I will certainly not give up my sword, even if you kill me. 4. The Pharisees disregarded the great commandment, but kept the small points of the law. 5. A certain man had a vineyard which he let out to husbandmen. 6. My meat is to obey the Father who sent me. 7. If you steal you will be handed over to prison. 8. The betrayer was one of the twelve who sat at meat with Jesus. 9. Distribute all that you have to the poor, and you will have treasure in heaven. 10. If he had not been victorious, the crown would not have been given to him.

Chapter 29

PERFECTS WITH PRESENT MEANING: οἶδα, εἴωθα

Οἶδα, the perfect of a stem ϝειδ- which does not exist in the present (it is the same stem as in εἶδον *I saw*, infinitive, ἰδεῖν), has a present meaning, *I know*.

Its irregular conjugation in classical Greek (perfect, οἶδα, οἶσθα, οἶδε(ν), ἴσμεν, ἴστε, ἴσασιν; pluperfect, ᾔδη, ᾔδησθα, ᾔδει(ν), ᾖσμεν, ᾖστε, ᾔδεσαν or ᾖσαν) has given way to the regular perfect and pluperfect endings, although ἴσασι(ν) is sometimes found for the 3rd pers. plur. perf. indic.

	Indicative		*Imperative*	*Subjunctive*
	Primary perfect	*Historic pluperfect*		
Sing. 1.	οἶδα	ᾔδειν		εἰδῶ
2.	οἶδας	ᾔδεις	ἴσθι	εἰδῇς
3.	οἶδε(ν)	ᾔδει	ἴστω	εἰδῇ
Plur. 1.	οἴδαμεν	ᾔδειμεν		εἰδῶμεν
2.	οἴδατε	ᾔδειτε	ἴστε	εἰδῆτε
3.	οἴδασι(ν)	ᾔδεισαν	ἴστωσαν	εἰδῶσι(ν)

Infinitive: εἰδέναι.

Participle: εἰδώς (gen. εἰδότος), εἰδυῖα, εἰδός.

Εἴωθα, the perfect of ἔθω, which does not occur in the N.T., has a present meaning, *I am accustomed*. The pluperfect, *I was accustomed*, is εἰώθειν.

See also p. 255.

FURTHER NOTES ON THE TENSES

What has already been said about the meaning of the Greek tenses (pp. 15, 17, 24, 25f, 43, 53, 61) needs some amplification. For the Greek tense not only refers to the *time* of an action, but also to its *nature*. By this is meant that an action may be regarded as instantaneous, or as prolonged. J. H. Moulton has suggested the use of the words *linear* and *punctiliar* to

describe these two modes of action, *linear* because a prolonged action may appropriately be represented by a line, and *punctiliar* because instantaneous action may be represented by a point. We shall use these convenient words to describe the two kinds of action.

English largely employs auxiliary verbs to express linear action, e.g. *I am coming, I was coming, I shall be coming*. We have seen (p. 240) that Greek can employ similar periphrastic tenses, but it also uses some of the simple tenses primarily for linear action, whilst others denote punctiliar action. It follows, therefore, that the Greek tenses are not necessarily the exact equivalents of the English tenses which most closely correspond. Usually the correspondence is close enough to cause the student little difficulty; but occasionally he will come across a Greek tense which seems to defy adequate translation.

We shall here set out a list of the Greek indicative active tenses, showing whether they are used for linear or punctiliar action. We shall then add some notes on each of the tenses with particular reference to their less normal uses.

Pres. indic. act., λύω *I am loosing*: usually present linear action
Imperf. indic. act., ἔλυον *I was loosing*: past linear action
Fut. indic. act., λύσω *I shall loose*: usually future punctiliar, but can be future linear, I shall be loosing
Aor. indic. act., ἔλυσα *I loosed*: past punctiliar action
Perf. indic. act., λέλυκα *I have loosed*: past punctiliar, but with effect extending into the present
Pluperf. indic. act., ἐλελύκειν *I had loosed*: past punctiliar, but with effect extending to a subsequent time also in the past

The Present Indicative

The pres. indic. normally expresses linear action in the present: λύω *I am loosing*. But note that there are some verbs whose meaning can only be punctiliar, e.g. ῥαπίζω *I slap*. The punctiliar λέγω *I say*, is very frequent. But no difficulties of translation are raised here.

Iterative Present

The pres. indic. may also represent repeated action:

καθ' ἡμέραν ἀποθνήσκω (1 Cor. 15.31) *I die daily*.
ἄλλος πρὸ ἐμοῦ καταβαίνει (John 5.7) *another* (always) *steps down before me*.

Again there is no difficulty in translation.

Conative Present

There are a few instances in the N.T. of the pres. indic. being used to represent attempted action (Conative Present), e.g. λιθάζετε (John 10.32) *ye try to stone*, or *want to stone*.

Special Uses of the Present Indicative

Historic Present

Greek, like English, especially in a piece of narrative, can use the pres. indic. instead of a past tense for the sake of vividness. This is common in St Mark. Compare, e.g., the pres. indic. ἐκβάλλει, in Mark 1.12, with the main verbs in past tense which precede and follow.

Futuristic Present

Greek, again like English (e.g. *I sail next week*), occasionally uses the pres. indic. with a future sense:

> ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται (Mark 9.31) *the Son of Man will be betrayed.*

The use of the present tense here implies assurance.

Gnomic Present

Again as in English, the pres. indic. is used to express a general truth (γνώμη).

> πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ (Matt. 7.17) *every good tree bringeth forth good fruit.*

Matt. 9.16–17 also contains examples.

The Imperfect Indicative

The imperf. indic. expresses linear action in the past. Corresponding to similar uses in the pres. indic. it may also express repeated action (Iterative Imperfect) or attempted action (Conative Imperfect). Thus ἔλυον may be *I was loosing, I kept on loosing* (or *I used to loose*), or *I tried to loose.*

> ὃν ἐτίθουν[1] καθ' ἡμέραν πρὸς τὴν θύραν (Acts 3.2) *whom they used to lay each day at the door* (Iterative Imperfect).
>
> καὶ ἐκάλουν αὐτὸ . . . Ζαχαρίαν (Luke 1.59) *and they wanted to call him . . . Zacharias* (Conative Imperfect).

[1] ἐτίθουν is an instance of the assimilation of -μι verbs to -ω forms. It is 3rd pers. plur. imperf. indic. (on the analogy of ἐφίλουν) for ἐτίθεσαν.

Special Uses of the Imperfect Indicative

Inceptive Imperfect

The imperf. may be used to express the beginning of a course of action, e.g. ἐδίδασκεν (Mark 1.21) *he began to teach.*

In Conditional Sentences

The use of the imperf. indic. in conditions which are unfulfilled in present time is explained on pp. 228–9.

The Future Indicative

The fut. indic. represents normally punctiliar action in the future: ἄξω *I shall bring*. But it may also represent future linear action, ἄξω *I shall lead*, though the N.T. frequently employs the periphrastic future for the linear sense (p. 241).

The Aorist Indicative

The aor. indic. usually expresses punctiliar action in past time. It is therefore usually equivalent to the English simple past tense:

καὶ εὐθὺς ἐκάλεσεν αὐτούς (Mark 1.20) *and straightway he called them.*

But, when the verb is one which by its nature describes linear rather than punctiliar action, the aor. indic. expresses a continuing action or state in past time, when there is no particular emphasis on the linear nature of the action, and it is regarded simply as a fact in past time:

ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ (Acts 18.11) *and he dwelt* (there) *a year and six months.*

Special Uses of the Aorist Indicative

Ingressive or Inceptive Aorist

The aor. indic. of a verb which by its nature describes linear action may be used to denote the beginning of the action:

ἐσίγησαν (Luke 20.26) *they fell silent.*
νεκρὸς ἦν καὶ ἔζησεν (Luke 15.32) *he was dead, and came to life.* (R.V. "is alive again". But note that an English *perfect* makes a good translation here, "has come to life". Cf. Rev. 2.8.)

ἤδη ἐπλουτήσατε· χωρὶς ἡμῶν ἐβασιλεύσατε (1 Cor. 4.8) *ye have already become rich, ye have become kings apart from us* (here also an English perfect is the natural translation).

Constative or Summary Aorist

The aor. indic. of a verb which describes effort may be used to denote the successful completion of an action:

τεσσεράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος (John 2.20) *this temple took forty six years to build* (C. F. D. Moule's example).
ἐποίησεν ὁ δεῖνα (not in N.T.: a craftsman's signature on a work of art) *this was made by so-and-so* (J. H. Moulton's example).
μόλις κατέπαυσαν τοὺς ὄχλους (Acts 14.18) *they scarcely restrained the multitudes.*

Aorist of Immediate Past

Occasionally the student will find an aorist for which an English present seems the only possible translation. Instances noted by Moule and Moulton are:

ἐν σοὶ εὐδόκησα (Mark 1.11) *in thee I am well pleased* (cf. Matt. 17.5).
ἔγνων τί ποιήσω (Luke 16.4) *I know what I will do.*
ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν (Matt. 27.63) *we remember that that deceiver said. . . .*

In all these instances the aorist strictly refers to a moment in the immediate past: εὐδόκησα, the approval was given at the moment of baptism; ἔγνων, the speaker's mind was made up a moment before he spoke; ἐμνήσθημεν, the Pharisees remembered what Jesus had said some little time before they addressed Pilate.

Gnomic Aorist

The aor. indic. may be used instead of the pres. indic. (Gnomic Present) to describe general truths of the proverb type. It will be translated by an English present:

ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν (James 1.11) *for the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth.*[1]

[1] Moule suggests that these aorists are not gnomic, but are used "to emphasize the suddenness and completeness of the withering". But this would not seem to explain the aorist ἀνέτειλεν.

The Epistolary Aorist

The aor. indic. is sometimes used in letters instead of a present tense when the writer, putting himself at the standpoint of the reader, refers to an event which is present to himself, but which will be past when the letter is read:

ἐξαυτῆς ἔπεμψα πρὸς σέ (Acts 23.30) *I send* (him) *to you forthwith.*

So also ἔγραψα in 1 Cor. 5.11; ἐξῆλθεν in 2 Cor. 8.17; συνεπέμψαμεν in 2 Cor. 8.18, 22; ἔπεμψα in 2 Cor. 9.3; ἡγησάμην in 2 Cor. 9.5; ἔγραψα in Gal. 6.11 (see R.V. margin); ἔπεμψα in Eph. 6.22; ἡγησάμην in Phil. 2.25; ἔπεμψα in Phil. 2.28 and Col. 4.8; ἀνέπεμψα in Philem. 12.

In Conditional Sentences

The use of the aor. indic. in conditions which are unfulfilled in past time is explained on pp. 228–9.

The Perfect Indicative

The Greek perf. indic. normally describes an action which was completed at a point of time in the past, the result of the action being thought of as continuing into the present:

ἡ πίστις σου σέσωκέν σε (Mark 5.34) *thy faith hath saved thee.*

The use of the perfect here emphasizes the present state of the woman resulting from the initial act of saving faith.

Ἰωάνης ὁ Βαπτίζων ἐγήγερται ἐκ νεκρῶν (Mark 6.14) *John the Baptist is risen from the dead* (i.e. "he rose, and is still risen"; cf. the use of the aorist ἠγέρθη in 6.16, where the reference is simply to the past event. Herod, as though clinching the argument says "John, whom I beheaded, rose".

In these, and many other examples, the correspondence between the Greek and the English perfects is sufficiently close. But in fact the English perfect is not the equivalent of the Greek. Three differences may here be noted:

(*a*) The English perfect may be used to denote a past action when the time is not definitely stated, and in this it is much more akin to the Greek aorist than to the Greek perfect. (When the time of a past action is definite, English uses the simple past tense: cf. "I have read this book"—no definite time stated—and "I read this book last week"—definite time).

(*b*) The English perfect lays no particular stress on the continuing effects of the past action. The Greek perfect nearly always does.

(*c*) Greek idiom allows a definite reference to time to be made in conjunction with a perfect tense. In English this is unusual.

For these reasons some English perfects would be best rendered into Greek by the aorist, and conversely we come across some Greek aorists which demand an English perfect in translation.

We likewise find some Greek perfects which demand an English simple past tense. We here give a few examples of both.

Greek Aorists translated by English Perfects

Instances of this have been given on pp. 251–2. The following are also examples:

ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν (Mark 7.4) *many other things there are which they have received to hold.*

Here the Greek aorist simply states a past fact with no reference to a particular time. It is a typical Greek aorist, but English demands a perfect.

οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως . . .; (Mark 12.26) *have ye not read in the book of Moses . . .?*

Here again the Greek aorist refers to past indefinite time, and the English perfect is the necessary translation.

Other examples may be studied in Matt. 11.25, 12.3, 12.28, 27.8; Mark 16.6; Luke 5.26, 7.16, 14.20; John 12.19, 13.1.

Greek Perfects translated by English Simple Past Tense

ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ (1 Cor. 15.4) *that he was raised on the third day.*

Here the use of the Greek perfect emphasizes the present results—he was raised and is alive. But a definite note of time is not usual with an English perfect, and a simple past tense is natural. But R.V. translates "hath been raised".

τεθέαμαι τὸ Πνεῦμα καταβαῖνον (John 1.32) *I beheld the Spirit descending.*

Here also the Greek perfect emphasizes the present effect which the past vision has on the speaker. But the vision took place at a definite moment in the past, and the English idiom therefore prefers a simple past tense. But again R.V. translates with a perfect: "I have beheld".

οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ (Rom. 16.7) *who were in Christ before me.*

The note of time implied in πρὸ ἐμοῦ necessitates an English simple past tense in translation.

Greek Perfects used as Aorists

There are one or two Greek perfects in the N.T. which appear to have no perfect force (i.e. no reference to present effects of a past act), but to be the equivalent of the aorist:

οὐκ ἔσχηκα ἄνεσιν (2 Cor. 2.13) *I had no relief.*

There is certainly no reference to present effect here. There are several other instances of this use of ἔσχηκα by St Paul (2 Cor. 1.9, 7.5; Rom. 5.2), though in some of them perhaps a perfect force can be discerned. In Mark 5.15 the perfect participle ἐσχηκότα is used with a clearly aoristic meaning.

J. H. Moulton suggests that the aorist ἔσχον appropriated to itself the meaning "got", "received", and that therefore the perfect ἔσχηκα was taken over as an aorist to mean "possessed", "had".

Γέγονα is sometimes cited as another instance of an aoristic perfect, but in the majority of its occurrences it refers to present time ("I have become", "I am"). But in Matt. 25.6 it seems to be aoristic: μέσης δὲ νυκτὸς κραυγὴ γέγονεν *at midnight there was a cry.* Again, there is no reference here to present result. Moulton, however, suggests that it may be an historic present, and so R.V. translates.

Πεποίηκα in 2 Cor. 11.25, ἀπέσταλκεν in 1 John 4.14, and πέπρακεν in Matt. 13.46 are also possible instances.

Perfects with Present Meaning

A few Greek perfects have a present meaning. In most of these, however, the perfect force is perceptible:

ἔγνωκα *I know* (I have perceived and therefore know)
εἴωθα *I am accustomed* (I have grown accustomed)
ἔοικα *I am like* (I have become like, and so am like)
ἕστηκα *I stand* (I have taken my stand, and so stand)
ἤγγικα *I am near* (I have drawn near, and so am near)
κεῖμαι *I am lying down* (I have lain down, and am still lying down)
μέμνημαι *I remember* (I have called to mind, and so remember)
οἶδα *I know* (I have discovered, and so know)
πέποιθα *I trust* (I have placed my trust in, and so trust)
τέθνηκα *I am dead* (I have died, and so am dead)

The Pluperfect Indicative

The English pluperfect is commonly used to express a past action which was prior in relation to another past action, e.g. "They left on Monday; we had gone already". But the Greek pluperfect is not used in this way. The Greek aorist is used where English would use the pluperfect of relative past time:

καὶ ἐπελάθοντο λαβεῖν ἄρτους (Mark 8.14) *and they had forgotten to take bread.*

The Greek pluperfect is the historic tense of the perfect, and expresses an action completed at a point of time in the past of which the result is thought of as continuing to the point of time in the past envisaged in the sentence as a whole:

τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν (Matt. 7.25) *for it had been founded upon the rock.*

When the perfect of a verb expresses present meaning (see the list above), the pluperfect is to be translated by an English simple past tense:

ᾔδειν *I knew.*
ἑστήκειν *I stood.*

VERBS IN -μι (5) δείκνυμι

Δείκνυμι *I show,* is one of a class of -μι verbs which in the present add -νυ- to the stem before the ending; thus δείκ-νυ-μι, ῥήγ-νυ-μι, πήγ-νυ-μι.

The subjunctive endings are as for λύω.

Present and Imperfect Active of δείκνυμι

	Pres. indicative act.	*Imperfect indic. act.*	*Pres. imperative act.*	*Pres. subjunctive act.*
Sing. 1.	δείκνυμι	ἐδείκνυν		δεικνύω
2.	δείκνυς	ἐδείκνυς	δείκνυ	δεικνύῃς
3.	δείκνυσι(ν)	ἐδείκνυ	δεικνύτω	δεικνύῃ
Plur. 1.	δείκνυμεν	ἐδείκνυμεν		δεικνύωμεν
2.	δείκνυτε	ἐδείκνυτε	δείκνυτε	δεικνύητε
3.	δεικνύασι(ν)	ἐδείκνυσαν	δεικνύτωσαν	δεικνύωσι(ν)

Present infinitive active: δεικνύναι.

Present participle active: δεικνύς (gen. δεικνύντος) δεικνῦσα, δεικνύν.

PRESENT AND IMPERFECT MIDDLE AND PASSIVE OF δείκνυμι

	Pres. indic. *mid.* and *pass.*	Imperfect indic. *mid.* and *pass.*	Pres. imperative *mid.* and *pass.*	Pres. subjunctive *mid.* and *pass.*
Sing. 1.	δείκνυμαι	ἐδεικνύμην		δεικνύωμαι
2.	δείκνυσαι	ἐδείκνυσο	δείκνυσο	δεικνύῃ
3.	δείκνυται	ἐδείκνυτο	δεικνύσθω	δεικνύηται
Plur. 1.	δεικνύμεθα	ἐδεικνύμεθα		δεικνυώμεθα
2.	δείκνυσθε	ἐδείκνυσθε	δείκνυσθε	δεικνύησθε
3.	δείκνυνται	ἐδείκνυντο	δεικνύσθωσαν	δεικνύωνται

Present infinitive mid. and pass.: δείκνυσθαι.
Present participle mid. and pass.: δεικνύμενος, δεικνυμένη, δεικνύμενον.

OTHER TENSES OF δείκνυμι

The other tenses of δείκνυμι are inflected like the corresponding tenses of λύω.

Future active: δείξω.
Aorist active: ἔδειξα.
Aorist middle: ἐδειξάμην.
Perfect mid. and pass.: δέδειγμαι.
Weak aorist pass.: ἐδείχθην.

Compounds of δείκνυμι

The compounds of δείκνυμι found in the N.T. are as follows. None of them occurs in St Mark.

ἀναδείκνυμι *show forth, declare, consecrate*
ἀποδείκνυμι *show forth, declare*
ἐνδείκνυμι *show forth, prove*
ἐπιδείκνυμι *show, exhibit*
ὑποδείκνυμι *show secretly, teach*

New Verbs formed from δεικνύμι

The tendency in *Koine* Greek to substitute -ω verb forms for -μι verb forms is shown by the appearance in some parts of a verb δεικνύω *show*, inflected like λύω.

Other Verbs like δείκνυμι

Other verbs which, like δείκνυμι, insert the suffix -νυ- in the present before the ending are as follows. Those which occur in St Mark are marked with an asterisk.

	Compounds	English	*Future*	*Aor. act.*	*Perf. act.*	*Perf. pass.*	*Aor. pass.*
-ἄγνυμι		*break*	-ἐάξω	-ἔαξα			-ἐάγην
	κατάγνυμι	*break*					
-ἕννυμι		*clothe*					
	ἀμφιέννυμι	*clothe*				ἠμφίεσμαι	
ζεύγνυμι		*yoke*		-ἔζευξα			
	*συνζεύγνυμι	*yoke together*					
ζώννυμι		*gird*	ζώσω	-ἔζωσα		-ἔζωσμαι	
	διαζώννυμι	*gird round*					
	ὑποζώννυμι	*undergird*					
κεράννυμι		*mix*		ἐκέρασα		κεκέρασμαι κέκραμαι	
κορέννυμι		*satiate*				κεκόρεσμαι	ἐκορέσθην
-μίγνυμι		*mix*		-ἔμιξα		μέμιγμαι	
	συναναμίγνυμι	*mix up together*					
*-ὄλλυμι		*destroy*	-ὀλέσω -ὀλῶ	-ὤλεσα	-ὄλωλα		
	*ἀπόλλυμι	*destroy*					
	συναπόλλυμι	*destroy together*					
*ὄμνυμι		*swear*		ὤμοσα			
πετάννυμι		*spread*		-ἐπέτασα			
	ἐκπετάννυμι	*spread out*					
πήγνυμι		*fasten*		ἔπηξα			
*ῥήγνυμι		*break, rend*	ῥήξω	ἔρρηξα ἔρηξα			
ῥώννυμι		*strengthen*				ἔρρωμαι	
*σβέννυμι		*quench*	σβέσω	ἔσβεσα			
*στρώννυμι		*strew, furnish*		ἔστρωσα		ἔστρωμαι	-ἐστρώθην
	καταστρώννυμι	*overthrow*					
	ὑποστρώννυμι	*spread under*					

In this whole class thematization is frequent, and the N.T. has many thematic instead of non-thematic -μι forms. Thus there are forms from

ἀπολλύω instead of ἀπόλλυμι
ζωννύω instead of ζώννυμι
ὀμνύω instead of ὄμνυμι
στρωννύω instead of στρώννυμι

All these are conjugated as λύω.

ῥήγνυμι has a synonym ῥήσσω.

ἀπόλλυμι *I destroy*. For the principal parts see the list above. Note carefully that the active voice is transitive, *to destroy* or *to lose utterly*, while the middle voice is intransitive, *to perish* or *to be lost*. Thus:

Present middle: ἀπόλλυμαι *I perish*.
Future middle: ἀπολοῦμαι *I shall perish*.
Aorist middle: ἀπωλόμην *I perished*.

The strong perfect ἀπόλωλα, also has an intransitive meaning, *I have perished*, or *I am lost*.

Vocabulary

θυσία (1) *sacrifice*
οἰκοδεσπότης (1) *master of a house, householder*
πλεονέκτης (1) *covetous man*
ἀνάγαιον (2) *upper room*
ἀσκός (2) *wineskin*
δηνάριον (2) *denarius, penny*
Ναζαρηνός (2) *Nazarene*
πόρνος (2) *fornicator*
ποτήριον (2) *cup*
δεξιός, ά, όν *right*
ἐκ δεξιῶν *on the right*
λοιπός, ή, όν *remaining, the rest*
μαλακός, ή, όν *soft*
ὕστερος, α, ον *later, latter*
ψυχρός, ά, όν *cold*
κοιμάω *put to sleep* (mid. and pass., *fall asleep*)
ὀφείλω, *owe, be obliged, ought*
ποῖος, α, ον (interr. adj.) *what kind of? what?*
ὕστερον (adv.) *later, afterwards*

EXERCISE 82

Translate into English:

1. παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ Κύριος ὑμῶν ἔρχεται. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν. 3. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε Κύριε, ἄνοιξον ἡμῖν. ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 4. νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος ἢ πλεονέκτης. 5. ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. 6. καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ (sc. ὕδατος) μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

EXERCISE 83

Translate into Greek:

1. They tried to prevent him. 2. Have you come to destroy us? 3. He that believes in Christ shall not perish. 4. We know who you are. 5. Repent; for the kingdom of God is at hand. 6. If you had sat on his right you would have been honoured. 7. You are doing what you ought not. 8. This servant owed five hundred pence, the other fifty. 9. If your son is dead, bring him to the disciples. 10. Ask the master of the house to show you the furnished upper room.

EXERCISE 84

Translate into Greek:

1. When he had cast out the husbandmen, he destroyed the vineyard. 2. When the crowds came to him, Jesus began to teach them as his custom was. 3. If they put new wine into old wineskins, the wineskins are rent. 4. One of them, seeing that he had been healed, turned back, glorifying God. 5. Peter swore that he did not know Jesus. 6. They did not go out to see a man clothed in soft clothing. 7. Many remain until this day, but some have fallen asleep. 8. We have seen his mighty deeds, and are witnesses of them. 9. Unless you repent, you will all perish likewise. 10. Nobody dared to tell what he had seen.

Chapter 30

COMPOUND VERBS

The Significance of Prepositions in Compound Verbs

A preposition when used as a prefix in a compound verb often retains the meaning it has as a preposition, but it often has a different meaning.

1. *Prefix retaining prepositional meaning*

Instances are many: e.g. ἐκβάλλω *cast out*; προβαίνω *go forward*; κατατίθημι *lay down*; παρίστημι *place beside*; συνάγω *bring together*.

2. *Prefix bearing original adverbial meaning of preposition*

Some prepositions used as prefixes bear a meaning which they may once have had when used separately as adverbs, but have since lost. Thus:

διά sometimes introduces the idea of *dividing*, suggesting that it once possessed the meaning *between*: διαδίδωμι *distribute*; διακρίνω *distinguish*; διασκορπίζω *scatter*; διασπάω *tear asunder*.

ἀνά as a prefix often means *up*, a sense which it does not carry as a preposition: ἀναβαίνω *go up*; ἀναβλέπω *look up*; ἀναπηδάω *leap up*.

3. *Intensifying prefixes*

A number of prepositions are used as prefixes to intensify the meaning of the verb. Thus:

ἀναιρέω *destroy utterly*; ἀποφεύγω *flee away, escape* (cf. φεύγω *flee*); ἐκθαυμάζω *wonder greatly*; διαπορέω *be in great perplexity* (but διά *through* = *thorough*, is naturally used in this intensive sense); ἐπιτελέω *accomplish*; ἐγκαταλείπω *abandon* (an intensifying of καταλείπω); παροξύνω *provoke to anger*; συναρπάζω *seize and carry away*.

Thus almost every Greek preposition can be employed with this intensifying effect. Compare the wide range of English prepositions which may be used with a verb with the same effect; "clear off", "eat up", "swallow down", "fall over".

4. *Prepositions which acquire special meanings as prefixes*

Certain prepositions are also used with special meanings in compounds:

ἀνά *again*, *afresh*, and sometimes *back*: ἀναβλέπω *recover sight*; ἀνασταυρόω *crucify afresh*; ἀναχωρέω *retire*; ἀνακυλίω *roll back*.

ἀπό *back*; ἀπαιτέω *demand back*; ἀποτίνω *pay back*; ἀποκρίνομαι literally: *decide for oneself back*, i.e. *answer*.

ἀπό also has a negative force, *un-*: ἀποκαλύπτω *uncover*, *reveal*; ἀποστεγάζω *unroof*.

μετά conveys the idea of *change* (Latin and English *trans-*): μεθερμηνεύω *translate*; μετοικίζω *cause to migrate*. Its prepositional meaning of *with* introduces into a compound verb the idea of *sharing*: μετέχω *partake of*; μεταδίδωμι *give a share of*.

παρά sometimes has the meaning of *mis-*, perhaps arising from its meaning of *beside*, since that which falls beside misses the mark: παρακούω *mis-hear, take no heed*; παραλογίζομαι *miscalculate*.

περί is sometimes the equivalent of *super-* or *sur-*: περιλείπομαι *survive*; περιποιέομαι *make to survive for oneself, gain*; περιεργάζομαι *be a busybody* (περί here conveys the idea of overdoing it).

πρός, normally meaning *to*, as a prefix sometimes has the closely allied meaning *in addition, besides*: προσδαπανάω *spend besides*; προσοφείλω *owe besides*.

ὑπό curiously means *away* in certain verbs: ὑπάγω *depart*; ὑποχωρέω *retire*; ὑποστρέφω *turn back, return*.

The Augment in Compound Verbs

The augment in historic past tenses of the indicative mood, as has already been stated (p. 66), is to be placed before the stem of the simplex, and not before the prefix. Thus ἐκβάλλω: aor. indic. act., ἐξέβαλον.

A few peculiarities are, however, to be noticed in the augmenting of the following verbs:

ἀνοίγω *open*, has a variety of augments. In the aor. act. ἀνέῳξα, ἤνοιξα, and ἠνέῳξα are variously found, the two last showing an anomalous augment of the prefix. So also in ἠνοίχθην and ἠνεῴχθην, which are found for the aor. pass. as well as ἀνεῴχθην (see also note on p. 123).

ἀποκαθίστημι *restore*: this double compound has a double augment, and we find ἀπεκατεστάθη for the 3rd pers. sing. aor. indic. pass.

(Mark 3.5), and ἀπεκατέστη for the 3rd pers. sing. str. aor. act. (Mark 8.25).

ἀφίημι *forgive*: the imperfect of this verb (or more strictly of its thematized form ἀφίω) appears with an augment before the prefix; thus, 3rd pers. sing. ἤφιεν (Mark 1.34 and 11.16).

διακονέω *serve*; this verb is not a compound with διά, but is derived from διάκονος *servant*. Its augment should, therefore, be placed at the beginning; e.g., in the imperfect, ἐδιακόνουν; but διηκόνουν is found, placing the augment as though δια- were a prefix.

εὐαγγελίζομαι *proclaim good tidings*: this verb also is not strictly a compound verb, being derived from εὐαγγέλιον. But an imperfect εὐηγγελιζόμην is found, the augment being placed as though εὐ- were a prefix.

καθέζομαι *sit*: this verb is a genuine compound of κατά and ἕζομαι. But here, probably because the simplex had become obsolete, and it was forgotten that the verb was a compound, the augment is placed at the beginning; imperfect: ἐκαθεζόμην.

καθεύδω *sleep*: like καθέζομαι this is a compound with simplex obsolete. Imperfect: ἐκάθευδον.

καθίζω *sit*: like the two preceding verbs this also is a compound with simplex obsolete. Aorist: ἐκάθισα.

προφητεύω *prophesy*: this is not a compound with πρό, but is derived from προφήτης. N.T. has augment at the beginning correctly, ἐπροφητεύσαμεν (Matt. 7.22). But inferior readings have προεφητεύσαμεν. (Classical Greek augments this verb anomalously in this way.)

The Use of Prepositions after Compound Verbs

1. The preposition used in the prefix may be repeated with a noun or pronoun in the appropriate case. Thus:

ἐκβάλλει ἐκ τοῦ θησαυροῦ (Matt. 13.52) *he bringeth out of his treasure.*
εἰσελθὼν εἰς Καφαρναούμ (Mark 2.1) *when he entered into Capernaum.*
τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε (Luke 9.5) *shake off the dust from your feet.*

2. The construction may follow without repetition of the prefix. Thus:

ἀπολέλυσαι τῆς ἀσθενείας σου (Luke 13.12) *thou art loosed from thine infirmity.*
κατηγορήσω ὑμῶν (John 5.45) *I will accuse you.*

3. The compound verb may have as its object a noun or pronoun without the preposition, and in a case different from that which the preposition in the prefix takes. Thus, verbs compounded with ἀντί are frequently followed by the dative rather than by the genitive:

ἀντιλέγει τῷ Καίσαρι (John 19.12) *he speaketh against Caesar.*
διήρχετο τὴν Ἱερειχώ (Luke 19.1) *he was passing through Jericho.*
διεπορεύοντο τὰς πόλεις (Acts 16.4) *they went on their way through the cities.*

4. Sometimes the compound verb is followed by a preposition other than that in the prefix. This is often demanded by the sense of the sentence:

ἀνέβη ἀπὸ τοῦ ὕδατος (Matt. 3.16) *he went up from the water.*
ὕπαγε εἰς τὸν οἶκόν σου (Mark 2.11) *go unto thy house.*

But not infrequently another preposition is used where a repetition of the prefix would be expected:

ἀπέστειλαν . . . ἐξ Ἱεροσολύμων ἱερεῖς (John 1.19) *they sent from Jerusalem priests.*
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης (Luke 9.5) *when ye depart from that city.*

VERBS IN -μι (6) -εἶμι, κάθημαι

εἶμι *I shall go*, has ι- as its verb stem. The verb is common in classical Greek, but only has a few forms surviving in the N.T.

3rd pers. plur. pres. indic.: -ἴασι(ν) *they will go.*
3rd pers. sing. imperf. indic.: -ᾖει *he was going.*
3rd pers. plur. imperf. indic.: -ᾖεσαν *they were going.*
Infinitive: -ἰέναι.
Participle: -ἰών (gen. -ἰόντος) -ἰοῦσα, -ἰόν.

In the N.T. it is only found compounded:

ἄπειμι *depart.*
σύνειμι *come together.*

κάθημαι *I sit*, has ἡς- as its stem. Strictly this verb is a compound with prefix κατα-, but it is not treated as a compound, and the augment is placed before the prefix.

The 2nd pers. sing. pres. indic., κάθῃ, and the imperative, κάθου, are

from κάθομαι, another instance of -μι verbs being assimilated to -ω verb forms.

	Pres. indic.	Imperfect indic.	Pres. imperative	Pres. subjunctive
Sing. 1.	κάθημαι	ἐκαθήμην		καθῶμαι
2.	κάθῃ	ἐκάθησο	κάθου	καθῇ
3.	κάθηται	ἐκάθητο		καθῆται
Plur. 1.	καθήμεθα	ἐκαθήμεθα		καθώμεθα
2.	κάθησθε	ἐκάθησθε		καθῆσθε
3.	κάθηνται	ἐκάθηντο		καθῶνται

Present infinitive: καθῆσθαι.

Present participle: καθήμενος, καθημένη, καθήμενον.

The fut. indic. is καθήσομαι.

There is a compound, συνκάθημαι *sit together with.*

SEMITISMS

Languages can greatly influence one another, as is clearly illustrated by the impact which Norman French made upon Old English in the eleventh and twelfth centuries. Throughout its history English has borrowed from other languages; Greek, Latin, French, Dutch, even Turkish and Chinese.

Koine Greek from the end of the fourth century B.C. established itself as the language of trade and literature in the Semitic world. It is to be expected, therefore, that words, phrases, and idioms of Semitic languages would have made their way into Greek.

Semitisms abound in the New Testament. Their occurrence may be attributed to any of four causes:

1. That by the time the New Testament authors wrote, *Koine* Greek had already absorbed many Semitisms which were in use even by Greek writers who knew no Hebrew or any other Semitic language. Recently discovered papyrus fragments show many Semitic words and idioms used in the Greek of ordinary secular affairs.

2. That most of the New Testament writers were Jews, whose usual language of speech was Aramaic, and who had a considerable knowledge of the Hebrew Bible; and that consequently they introduced Semitisms, more or less unconsciously, into the Greek they wrote.

3. That the writers consciously modelled themselves on the style of the

Greek version of the Old Testament (the Septuagint) which often gives a very literal translation of the Hebrew.

4. That the New Testament writers incorporated documents which were translations of Aramaic into Greek, and which contained Semitisms in proportion to the literalness of the translation.

To decide which of these four causes operated in the case of the Semitisms of any one author, or any one passage, is a work of scholarship. Indeed the whole subject of the Semitisms in the New Testament is one for advanced study, for which, also, some knowledge of Hebrew and Aramaic is necessary. Here we can only draw the attention of the student to some of the more frequent Semitic points of style and idioms which are found in the New Testament, and to those which are most likely to cause puzzlement; and we must do so briefly, and without the full explanation which would demand some knowledge at least of Hebrew in the reader. The more advanced student may be referred to the Appendix "Semitisms in the New Testament" in J. H. Moulton's *Grammar of New Testament Greek*, vol. ii, and to the short account in chapter xxv, "Semitisms", in C. F. D. Moule's *An Idiom-Book of New Testament Greek*. Both of these give many references for further study.

1. *Parataxis*

A good Greek style welds the sentences together closely, and each sentence has one main verb, all other verbs being subordinated in adverbial clauses of one kind or another. On the other hand Hebrew tended to place main verbs side by side, joining them together with a conjunction. This is known as *parataxis*, from παρατάσσω *to set side by side*. St Mark has many examples of this. Two which occur early in the gospel are:

> καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ (Mark 1.5) *and there went out unto him all the country of Judaea, and all they of Jerusalem; and they were baptized of him.*

Here a more typical Greek style would have subordinated the ἐξεπορεύετο by means of a temporal clause or a participial clause.

> καὶ ἦν ἐν τῇ ἐρήμῳ . . . καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ (Mark 1.13) *and he was in the wilderness . . . and he was with the wild beasts; and the angels ministered unto him.*

Here a more typical Greek style would, perhaps, have subordinated the first two clauses by employing the participle ὄντι in agreement with αὐτῷ.

2. Καὶ ἐγένετο

Hebrew frequently uses a verb meaning "it was so" or "it came to pass" preceded by the conjunction *and*, and followed by another main verb. This Semitism appears in the N.T. in three variations:

(*a*) καὶ ἐγένετο followed by another main verb in a past indicative tense:

καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς (Mark 1.9) *and it came to pass in those days,* (that) *Jesus came.*

(*b*) καὶ ἐγένετο followed by καί and another main verb:

καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων (Luke 5.17) *and it came to pass on one of* (those) *days, that he was teaching.*

(*c*) καὶ ἐγένετο followed by the accusative and infinitive:

καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι (Mark 2.23) *and it came to pass, that he was going on the Sabbath day.*

This idiom is far more frequent in the Lucan writings than elsewhere: St Mark has only four examples of it.

3. Ἐν *with Articular Infinitive expressing Time*

In Hebrew the preposition most closely represented by ἐν is commonly used with an infinitive to express time; thus, "in the going", i.e. in the period of the going, and so "while he (she, etc.) went". This idiom is found in the N.T.:

ἐν τῷ σπείρειν (Mark 4.4) *as he sowed.*
βασανιζομένους ἐν τῷ ἐλαύνειν (Mark 6.48) *distressed in rowing.*

Again it is most frequent in the Lucan writings, and is often used together with the καὶ ἐγένετο construction:

καὶ ἐγένετο ἐν τῷ πορεύεσθαι . . . καὶ αὐτὸς διήρχετο (Luke 17.11) *and it came to pass, as they were on the way . . . that he was passing through. . . .*

4. Προστίθημι *expressing Repetition*

In Hebrew the verb "to add" is used with an infinitive following to express the repetition of an action; thus, "he added to go", i.e. he went again. St Luke is evidently influenced by this in the following:

προσθεὶς εἶπεν παραβολήν (Luke 19.11) *he spake another parable* (R.V. translates literally, "he added and spake a parable").

καὶ προσέθετο ἕτερον πέμψαι δοῦλον (Luke 20.11) *and he sent yet another servant.*

5. *The Future Indicative expressing Command*

The part of the Hebrew verb most closely representing the Greek future indicative is used to express commands. This construction probably influences passages like the following:

ἔσται ὑμῶν διάκονος (Mark 10.43) *let him be your minister* (rather than the "he shall be" of R.V.). Compare also in the next verse ἔσται πάντων δοῦλος *let him be servant of all.*

εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος (Mark 9.35) *if any man would be first, let him be last of all.*

In all these passages greater point is given by taking the futures as imperatives.

6. *Verb and Cognate Noun expressing Emphasis*

In Hebrew the form of the verb known as the infinitive absolute may be closely associated with another part of the same verb to express emphasis. This idiom appears in the N.T. in three main variations:

(*a*) A verb, together with a cognate noun in the dative:

ἐπιθυμίᾳ ἐπεθύμησα (Luke 22.15) *I have greatly desired* (R.V. translates literally "with desire I have desired").

ἀναθέματι ἀνεθεματίσαμεν ἑαυτούς (Acts 23.14) *we have made a solemn vow* (R.V. "We have bound ourselves under a great curse").

Mark 7.10 is similar: θανάτῳ τελευτάτω *let him surely die*, though here the noun is cognate in meaning with the verb, but not in root.

(*b*) A verb, together with a participle of the same verb:

ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν (Mark 4.12). Here, perhaps the emphasis is best reproduced in English by a repetition of the verb: "that they may look and look, and yet not see, and listen and listen, and yet not understand".

εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε (Heb. 6.14) *I will abundantly bless thee, and will greatly multiply thee.*

(*c*) A verb, together with a cognate noun in the accusative:

ἐφοβήθησαν φόβον μέγαν (Mark 4.41) *they feared exceedingly.*

ἐχάρησαν χαρὰν μεγάλην σφόδρα (Matt. 2.10) *they rejoiced exceedingly*. (Here R.V. translates more literally "they rejoiced with exceeding great joy").

Though Semitic influence is probable here, the cognate accusative is perfectly natural in classical Greek; see pp. 180f.

7. *Adjectival Genitive after* υἱός

The use of a genitive noun after υἱός or υἱοί often reproduces a closely corresponding Semitic idiom. The genitive noun has the force of an adjective:

οἱ υἱοὶ τοῦ νυμφῶνος (Mark 2.19) *the sons of the bridechamber*, i.e. the bridegroom's attendants.

So οἱ υἱοὶ τοῦ φωτός in Luke 16.8, *sons of light*, means enlightened men, those in whom the light of God shines; cf. τέκνα φωτός (Eph. 5.8).

8. *Redundant Pronoun after a Relative Pronoun*

The Hebrew relative is indeclinable and without gender, and therefore necessitates a personal pronoun in the clause which follows. This has influenced a few N.T. passages in which an unnecessary pronoun appears after a relative:

ἔρχεται ὁ ἰσχυρότερός μου . . . οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ (Mark 1.7) *there cometh . . . he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.*

γυνὴ . . . ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον (Mark 7.25) *a woman, whose little daughter had an unclean spirit.*

In these two sentences αὐτοῦ and αὐτῆς are clearly redundant.

9. Εἰ *introducing a clause expressing Strong Denial*

The Hebrew word most closely corresponding to the Greek εἰ can introduce a clause expressing strong denial. This idiom appears to have influenced the following:

ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον (Mark 8.12) *verily I say unto you, a sign shall by no means be given to this generation.*

εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου (Heb. 4.3) *they shall by no means enter into my rest.*

10. *Distributives expressed by Repetition*

The repetition of a numeral to denote distribution is a Semitic idiom:

αὐτοὺς ἀποστέλλειν δύο δύο (Mark 6.7) *to send them forth two by two.*

Similar, although not actually employing numerals, are:

ἀνακλιθῆναι πάντας συμπόσια συμπόσια (Mark 6.39) *all to sit down by companies.*
ἀνέπεσαν πρασιαὶ πρασιαί (Mark 6.40) *they sat down in ranks.*

Εἷς κατὰ εἷς in Mark 14.19 seems to be a mixture of this Semitism with the *Koine* Greek καθεῖς or καθ' εἷς *one by one, severally* (Rom. 12.5).

Vocabulary

ἀνατολή (1) *rising* (of sun), *east*
ἀγορά (1) *market-place*
παραγγελία (1) *command, charge*
νῖκος, ους, τό (3) *victory*
Ἱερειχώ, ἡ (indecl.) *Jericho*
ἄνομος, ον *lawless, wicked*
κενός, ή, όν *empty*
σωματικός, ή, όν *bodily*
χρηστός, ή, όν *kind*
ἀδικέω *injure, hurt*
ἐξαποστέλλω *send forth*
ἐπαιτέω *beg*
κατάγω *bring down*
καταπίνω *drink down, swallow up*

EXERCISE 85

Translate into English:

1. ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερειχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. 2. καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν. 3. παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν. 4. καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 5. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν; ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. 6. οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. καὶ προσέθετο τρίτον πέμψαι.

EXERCISE 86

Translate into Greek:

1. Let us place these children beside that table. 2. He distributes the bread to those who sit at meat. 3. By our sins the Son of man is crucified afresh. 4. When he stretched out his hands they were restored immediately. 5. The women who went up with Jesus to Jerusalem ministered to him and to the apostles. 6. Those who speak against Caesar will be utterly destroyed. 7. While the crowd was coming together, the robber escaped into the street. 8. Bethlehem, being interpreted, means House of Bread. 9. Sit together with us here, for we want to talk with you. 10. And it came to pass that as they were wondering greatly at these things the angel departed from them.

EXERCISE 87

Translate into Greek:

1. If you had said that you were coming, the doors would have been opened. 2. The kind master gave yet another penny to the workmen. 3. The children walked in fours from the synagogue to the market-place. 4. For this reason they were exceedingly sorrowful, and returned to their houses. 5. When Christ rose death was swallowed up in victory. 6. The Lord will utterly destroy the lawless one who shall be revealed in the last days. 7. Even if you do not like him you ought to pay back what you owe. 8. We went up the mountain to bring the sheep down. 9. The stone being rolled back, the women entered and saw a young man sitting clothed with a white garment. 10. And it came to pass that when Jesus was baptized the heavens were opened, and John, who stood by, saw the Holy Spirit descending in a bodily shape upon him.

Appendix 1

ACCENTS (See also p. 11)

The Main Rules

1. *The acute accent* may be written over long or short syllables; the circumflex only over a syllable which contains a vowel long by nature (viz. η, ω) or a diphthong.

2. *The acute accent* may stand on any one of the last three syllables of a word:

(*a*) It may stand on the last syllable, when it is called *oxytone* (i.e. *sharp-toned*). The acute on the last syllable is, however, turned into a grave, except when an enclitic (see below) or a stop follows. The accent on the interrogative τίς, τί does not turn into a grave. A grave accent on the last syllable (it can stand nowhere else) is called *barytone*.

(*b*) It may stand on the last syllable but one. This is called *paroxytone*. If the last syllable is long the acute accent can be placed no further back than the penultimate syllable.

(*c*) It may stand on the last syllable but two, provided that the last syllable of the word is short. It is then called *proparoxytone*.

3. *The circumflex accent* may stand on either of the last two syllables of a word:

(*a*) It may stand on the last syllable. If the last syllable is long a circumflex can stand in no other position than over it. This is called *perispomenon*.

(*b*) It may stand on the last syllable but one, provided that the last syllable is short. It is then called *properispomenon*.

The following are examples (all from Mark 1):

oxytone: ὁδόν, ἀγαπητός, αὐτούς.
paroxytone: εὐαγγελίου, προφήτῃ, ἀποστέλλω, προσώπου.
proparoxytone: γέγραπται, ἑτοιμάσατε, ἐγένετο, βάπτισμα.
perispomenon: Ἰησοῦ, Χριστοῦ, ποταμῷ, ἁλεεῖς.
properispomenon: βοῶντος, ἦλθεν, πνεῦμα, ἦσαν.
barytone: ἀρχὴ, in verse 1 (no stop or enclitic following).

Enclitics

There are some words which throw their accents back on to the preceding word if it is able to receive it. Enclitics are words which, for the most part, have no full meaning of their own, but depend on a preceding word to make the significance clear (enclitic from ἐγκλίνω *lean on*).

The enclitics are the 1st and 2nd personal pronouns singular in the oblique cases, με, μου, μοι and σε, σου, σοι; the indefinite pronoun τις, τι, in all cases; the indefinite adverbs που *anywhere*, ποθεν *from anywhere*, ποτε *ever*, πω *yet*, πως *anyhow*; the particles γε *at least*, τε *and*, and τοι *truly*; the pres. indic. of εἰμί *I am*, except for εἶ, the 2nd pers. sing.; the pres. indic. of φημί *I say*, except for φῄς, the 2nd pers. sing.

The rules of accentuation when enclitics are involved are as follows:

1. When the last syllable of the word preceding an enclitic has an accent, the accent of the enclitic disappears. If the accent on the preceding syllable is a grave it is changed back to the original acute:

οἱ ἀδελφοί μου (Mark 3.34) *my brethren.*
οὗτοι δέ εἰσιν (Mark 4.15) *and these are.*

2. When the last syllable of the word preceding the enclitic has no accent of its own, it receives the accent of the enclitic as an acute accent, but not when this would give two acute accents on successive syllables:

ὁ ἰσχυρότερός μου (Mark 1.7) *he that is stronger than I.*
ὀπίσω μου (not ὀπίσώ μου: Mark 1.7) *after me.*
οὗτοί εἰσιν (Mark 4.16) *these are.*

3. An enclitic of two syllables retains its accent on the second syllable if the preceding word has an acute on the last syllable but one:

ἐν οἴκῳ ἐστίν (Mark 2.1) *he is in the house* (acute because full stop follows).
ἄλλοι εἰσὶν . . . (Mark 4.18) *others are. . . .*
λόγοι τινές *certain words.*
λόγων τινῶν *of certain words.*

Proclitics

Certain words also possess no accent having no full meaning of their own and deriving their full significance from what *follows*. They are sometimes called *atona* (without accent). The most important proclitics are four forms of the article, ὁ, ἡ, οἱ, αἱ; the prepositions εἰς, ἐκ or ἐξ, and

ἐν; the conjunctions εἰ *if*, and ὡς *as, when, that*; and the negative οὐ, unless it is followed by a stop, when it is accented, οὔ.

A proclitic, however, receives an accent if it is followed by an enclitic:
εἴ τις θέλει (Mark 9.35) *if any man will.*

The Accentuation of Verbs

The general rule is that the acute accent is placed as far back as the usual rules permit, i.e. on the third syllable from the end when the last syllable is short, and on the second syllable from the end when the last syllable is long:

λύομεν, ἐλύετε.
πρεσβεύω, ἐλύθην.

It is to be noted that final -αι and -οι are regarded as short syllables except in the optative (which is rare in the N.T.). Thus: λύομαι; but the 3rd pers. sing. pres. opt. of πρεσβεύω would be πρεσβεύοι, not πρέσβευοι.

Where the last syllable is short and the preceding syllable long, the latter takes a circumflex if it has an accent at all. Thus εἶπον, εὗρε. But ἤκουον not ἠκοῦον, because the last syllable being short, the accent must be on the third syllable from the end if there is a third syllable.

The Accent on Compound Verbs

1. Where there is an augment or reduplication, the accent cannot precede the augment or reduplication. Thus in ἄπαγε (2nd pers. sing. pres. imper. of ἀπάγω) the accent goes three syllables back, there being no augment. But in ἀπῆγον the accent is halted at the augment, and is a circumflex since the last syllable is short and the second from last long.

2. Where the prefix has two syllables (e.g. ἐπί, ἀπό, παρά) the accent may go as far back as the syllable immediately preceding the verbal part. Thus ἀπόδος (2nd pers. sing. aor. imper. act. of ἀποδίδωμι), not ἄποδος.

3. In the infinitives and participles of compound verbs in -μι the accent may not go back to the prefix at all. Thus ἀποδοῦναι, not ἀπόδουναι; ἀποδούς, not ἀπόδους. But in the indicative of -μι verbs the accent goes back as far as possible, e.g. ἔξεστιν; so also in the imperative, ἄφες.

IRREGULAR ACCENTS ON CERTAIN VERB FORMS

Imperatives

The 2nd pers. sing. str. aor. mid. imper. (which is not common) is perispomenon, πιθοῦ.

The following five common 2nd pers. sing. str. aor. imperatives act. are oxytone; ἐλθέ, εὑρέ, ἰδέ, λαβέ, εἰπέ. But when compounded the accent follows the normal rule, ἄπελθε.

Subjunctives

The aorist passive subjunctive of all verbs, and the pres. and str. aor. act. and mid. subjunctive of verbs in -μι (except those in -νυμι) are accented as though they were contracted forms (see below). Thus, λυθῶ, λυθῇς, λυθῇ, λυθῶμεν, λυθῆτε, λυθῶσι (as though from λυθέω, λυθέῃς, etc.). So also ἱστῶ, ἱστῇς, etc., στῶ, στῇς, etc., τιθῶμαι, τιθῇ, τιθῆται, τιθώμεθα, τιθῆσθε, τιθῶνται (pres. subj. mid.), and θῶμαι, θῇ, θῆται, θώμεθα, θῆσθε, θῶνται (str. aor. subj. mid.).

Infinitives

The last syllable but one is accented (circumflex if long, acute if short) in the following infinitives:

Wk. aor. act. infin.: τιμῆσαι, βαπτίσαι.
Str. aor. mid. infin. (not common): βαλέσθαι.
Perf. mid. and pass. infin.: λελύσθαι, τετιμῆσθαι.
All infinitives ending in -ναι: λελυκέναι, ἱστάναι, λυθῆναι, στῆναι.

The str. aor. act. infin. is perispomenon: βαλεῖν, λιπεῖν.

Participles

The following are oxytone:

str. aor. act. part.: βαλών.

All participles ending in -ς declined in the 3rd declension, with the exception of the wk. aor. act. participle: thus, λελυκώς, λυθείς, ἱστάς, διδούς, but λύσας, στήσας.

The perfect middle and passive participle is paroxytone, λελυμένος, βεβλημένος. The verbal adjective in -τεος is also paroxytone: λυτέος.

Participles are like adjectives in that in the fem. and neut. and in the oblique cases the accent remains on the same syllable as in the nom. sing. masc. so far as the general laws allow. It will become circumflex when the last syllable is short and the accent is on the penultimate syllable being

long. Thus, λελυκώς, λελυκυῖα, λελυκός; genitive: λελυκότος, λελυκυίας, λελυκότος; λυθείς, λυθεῖσα, λυθέν; genitive: λυθέντος, λυθείσης, λυθέντος.

Accents on Contracted Verbs

The accentuation of contracted verbs will hold no difficulty if it is remembered that the ordinary rules of accentuation are applied to the *uncontracted* form. The effect of contraction on the accent is described on p. 111.

The Accentuation of Nouns and Adjectives

The student is advised not to spend much time in learning the accents of nouns and adjectives at any early stage in his study of the Greek language. But the following points can be quickly learned and applied:

1. The position of the accent on the nom. sing. of nouns and adjectives cannot be found by the application of any rules. Compare ἄγγελος and ἀριθμός; μόνος and σοφός. Generally speaking, the accent is placed as near to the beginning of the word as the ordinary rules allow; but there are very many exceptions.

2. In the oblique cases the accent falls on the same syllable as in the nom. sing. so far as the ordinary rules permit. Note that final -αι and -οι are regarded as short syllables. Thus ἄνθρωπος: plur. ἄνθρωποι. But

(*a*) The gen. plur. of all 1st decl. nouns is perispomenon: κεφαλή, κεφαλῶν; ἐπαγγελία, ἐπαγγελιῶν; ὥρα, ὡρῶν.

(*b*) The gen. and dat. sing. and plur. of words which in the nom. sing. are accented on the last syllable are perispomenon. Thus, ἐντολή: gen., ἐντολῆς, ἐντολῶν; dat., ἐντολῇ, ἐντολαῖς; ἀδελφός: gen., ἀδελφοῦ, ἀδελφῶν; dat., ἀδελφῷ, ἀδελφοῖς.

3. Nouns of two syllables ending in -αρα, -ευρα, -ουρα, and all nouns ending in -ορα are oxytone. Thus χαρά *joy*; πλευρά *side*; οὐρά *tail*; διασπορά *dispersion*.

4. All nouns ending in -ευς are oxytone. Thus γραμματεύς *scribe*; βασιλεύς *king*.

5. Adjectives ending in -ικος and -υς are also oxytone. Thus προβατικός, ή, όν *of sheep*; βαρύς, εῖα, ύ *heavy*.

6. Nouns ending in -εια, derived from verbs ending in -ευω, are paroxytone. Thus βασιλεία *kingdom* (from βασιλεύω); πρεσβεία *embassy* (from πρεσβεύω).

7. 3rd decl. words of one syllable have the accent on the last syllable of the gen. and dat. sing. and plur. Thus νύξ *night*; gen., νυκτός, νυκτῶν; dat., νυκτί, νυξί; ποῦς *foot*: gen., ποδός, ποδῶν; dat. ποδί, ποσί. Exceptions are πᾶς *all*, which accents the *stem* in the gen. and dat. plur. πάντων, πᾶσι; but sing., παντός, παντί; παῖς *servant*, and οὖς *ear*, accent the stem in the gen. plur. παίδων, ὤτων; but παισί(ν), ὠσί(ν).

8. In 3rd decl. nouns like πόλις the -εως and -εων of the gen. were apparently regarded as one syllable. Thus πόλεως, πόλεων.

9. Contracted adjectives of the 2nd and 1st decl. have a circumflex on the last syllable throughout. Thus ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν, and so in the oblique cases.

APPENDIX 2

WORDS DIFFERING IN ACCENTS OR BREATHINGS

The following is a list of words with similar spelling but differing in accent or breathing which the student should note:

ἁγία nom. sing. fem. of ἅγιος *holy*.
ἅγια nom., voc., acc., plur. neut. of ἅγιος.
ἄγων nom. masc. sing. pres. participle of ἄγω *I lead*.
ἀγών (ὁ) 3rd decl. noun, *contest*. Gen. ἀγῶνος.
ἀλλά conjunction, *but*.
ἄλλα nom. and acc. neut. plur. of adj. ἄλλος *other*.
ἄρα particle, *then*.
ἆρα interrogative particle.
ἀρά (ἡ) 1st decl. noun, *curse*. Gen. ἀρᾶς.
αὐτή nom. fem. sing. of pronoun αὐτός *he, self*.
αὕτη nom. fem. sing. of pronoun οὗτος *this*.
αὐταί nom. fem. plur. of αὐτός.
αὗται nom. fem. plur. of οὗτος.
δώῃ 3rd pers. sing. aor. subj. of δίδωμι *I give*.
δῴη 3rd pers. sing. aor. opt. of δίδωμι.
εἰ conjunction, *if*.
εἶ 2nd pers. sing. pres. indic. of εἰμί *I am*.
εἶπε 3rd pers. sing. aor. indic. act., *he said*
εἰπέ 2nd pers. sing. aor. imper., *say*.
εἰς preposition, *to*.
εἷς masc. of adjective, *one*.
ἔξω adverb, *outside*.
ἕξω 1st pers. sing. fut. indic. of ἔχω *I have*.
ἐν preposition, *in*.
ἕν nom. and acc. neut. of εἷς *one*.
ἡ nom. fem. sing. of the article, ὁ, *the*.
ἥ nom. fem. sing. of the relative pronoun ὅς *who*.
ἤ conjunction, *or, than*.
ᾖ 3rd pers. sing. subjunctive of εἰμί *I am*.
ᾗ dat. fem. sing. of relative pronoun ὅς *who*.
ἦν 1st pers. sing. imperf. indic. of εἰμί *I am*.

ἤν another form of the conditional conjunction ἐάν *if.*
ἥν acc. fem. sing. of the relative pronoun ὅς *who.*
ὁ nom. masc. sing. of the article, *the.*
ὅ nom. and acc. neut. sing. of the relative pronoun ὅς *who.*
ὄν nom. and acc. neut. sing., pres. participle of εἰμί *I am.*
ὅν acc. masc. sing. of the relative pronoun ὅς *who.*
οὐ negative particle, *not.*
οὗ gen. masc. and neut. sing. of the relative pronoun ὅς *who.*
πόσιν acc. sing. of 3rd decl. noun πόσις (ἡ) (gen. πόσεως), *drinking.*
ποσίν dat. plur. of 3rd decl. noun πούς (ὁ) (gen. ποδός), *foot.*
πότε interrogative adverb, *when?*
ποτέ indefinite particle, *at some time.*
ποῦ interrogative adverb, *where?*
που indefinite particle, *somewhere, anywhere.*
πῶς interrogative adverb, *how?*
πως indefinite particle, *somehow.*
ταῦτα nom. and acc. neut. plur. of the pronoun οὗτος *this.*
ταὐτά contracted form of τὰ αὐτά (neut. plur. of αὐτός) *the same things.*
τίς, τί interrogative pronoun, *who? what?*
τις, τι indefinite pronoun, *a certain man, a certain thing, something.*
φίλων gen. masc. fem. and neut. plur. of φίλος *friendly.*
φιλῶν nom. masc. sing. present participle of φιλῶ *I love.*
χειρῶν gen. plur. of χείρ *hand.*
χείρων comparative adjective, *worse.*
ὦ } with vocative, O.
ὦ } 1st pers. sing. subjunctive of εἰμί *I am.*
ᾧ dat. masc. and neut. sing. of relative pronoun ὅς *who.*
ὤν nom. masc. sing., present participle of εἰμί *I am.*
ὧν gen. masc. fem., and neut. plur. of the relative pronoun ὅς *who.*

The distinction between verbal forms with similar spelling but different accents should be studied in the conjugations given in Appendix 4; e.g. λῦσαι, λύσαι; τιμᾷ, τίμα; φιλεῖ, φίλει; δήλου, δηλοῦ.

Appendix 3

DECLENSION OF NOUNS, ADJECTIVES AND PRONOUNS

NOUNS

First Declension

Feminine

	ἡ ἀρχή *beginning*	ἡ ἡμέρα *day* α pure	ἡ δόξα *glory* α impure
Sing. N.	ἀρχή	ἡμέρα	δόξα
V.	ἀρχή	ἡμέρα	δόξα
A.	ἀρχήν	ἡμέραν	δόξαν
G.	ἀρχῆς	ἡμέρας	δόξης
D.	ἀρχῇ	ἡμέρᾳ	δόξῃ
Plur. N., V.	ἀρχαί	ἡμέραι	δόξαι
A.	ἀρχάς	ἡμέρας	δόξας
G.	ἀρχῶν	ἡμερῶν	δοξῶν
D.	ἀρχαῖς	ἡμέραις	δόξαις

Masculine

	ὁ προφήτης *prophet*	ὁ νεανίας *a youth*	ὁ βορρᾶς *north wind*
Sing. N.	προφήτης	νεανίας	βορρᾶς
V.	προφῆτα	νεανία	βορρᾶ
A.	προφήτην	νεανίαν	βορρᾶν
G.	προφήτου	νεανίου	βορρᾶ
D.	προφήτῃ	νεανίᾳ	βορρᾷ
Plur. N., V.	προφῆται	νεανίαι	
A.	προφήτας	νεανίας	
G.	προφητῶν	νεανιῶν	
D.	προφήταις	νεανίαις	

Second Declension

	Masculine (a few nouns in -ος are fem.) ὁ λόγος *word*	Neuter τὸ ἔργον *work*
Sing. N.	λόγος	ἔργον
V.	λόγε	ἔργον
A.	λόγον	ἔργον
G.	λόγου	ἔργου
D.	λόγῳ	ἔργῳ
Plur. N., V.	λόγοι	ἔργα
A.	λόγους	ἔργα
G.	λόγων	ἔργων
D.	λόγοις	ἔργοις

Third Declension

Masculine or Feminine

	ὁ φύλαξ *guard* Stem ending in guttural, φυλακ-	ἡ σάλπιγξ *trumpet* Stem ending in guttural, σαλπιγγ-	ὁ Ἄραψ *Arab* Stem ending in labial, Ἀραβ-	ὁ (ἡ) παῖς *boy, girl* Stem ending in dental, παιδ-
Sing. N.	φύλαξ	σάλπιγξ	Ἄραψ	παῖς
V.	φύλαξ	σάλπιγξ	Ἄραψ	παῖς
A.	φύλακα	σάλπιγγα	Ἄραβα	παῖδα
G.	φύλακος	σάλπιγγος	Ἄραβος	παιδός
D.	φύλακι	σάλπιγγι	Ἄραβι	παιδί
Plur. N., V.	φύλακες	σάλπιγγες	Ἄραβες	παῖδες
A.	φύλακας	σάλπιγγας	Ἄραβας	παῖδας
G.	φυλάκων	σαλπίγγων	Ἀράβων	παίδων
D.	φύλαξι(ν)	σάλπιγξι(ν)	Ἄραψι(ν)	παισί(ν)

	ὁ ἄρχων *ruler* Stem ending in dental, ἀρχοντ-	ὁ ὀδούς *tooth* Stem ending in dental, ὀδοντ-	ὁ ἱμάς *strap* Stem ending in dental, ἱμαντ-	ὁ ποιμήν *shepherd* Stem ending in nasal, strong flexion, ποιμεν-
Sing. N.	ἄρχων	ὀδούς	ἱμάς	ποιμήν
V.	ἄρχων	ὀδούς	ἱμάς	ποιμήν
A.	ἄρχοντα	ὀδόντα	ἱμάντα	ποιμένα
G.	ἄρχοντος	ὀδόντος	ἱμάντος	ποιμένος
D.	ἄρχοντι	ὀδόντι	ἱμάντι	ποιμένι
Plur. N., V.	ἄρχοντες	ὀδόντες	ἱμάντες	ποιμένες
A.	ἄρχοντας	ὀδόντας	ἱμάντας	ποιμένας
G.	ἀρχόντων	ὀδόντων	ἱμάντων	ποιμένων
D.	ἄρχουσι(ν)	ὀδοῦσι(ν)	ἱμᾶσι(ν)	ποιμέσι(ν)

	ὁ ἡγεμών *leader* Stem ending in nasal, strong flexion, ἡγεμον-	ὁ Ἕλλην *Greek* Stem ending in nasal, no strong flexion, Ἑλλην-	ὁ αἰών *an age* Stem ending in nasal, no strong flexion, αἰων-	ὁ πατήρ *father* Stem ending in liquid, strong flexion, πατερ-
Sing. N.	ἡγεμών	Ἕλλην	αἰών	πατήρ
V.	ἡγεμών	Ἕλλην	αἰών	πάτερ
A.	ἡγεμόνα	Ἕλληνα	αἰῶνα	πατέρα
G.	ἡγεμόνος	Ἕλληνος	αἰῶνος	πατρός
D.	ἡγεμόνι	Ἕλληνι	αἰῶνι	πατρί
Plur. N., V.	ἡγεμόνες	Ἕλληνες	αἰῶνες	πατέρες
A.	ἡγεμόνας	Ἕλληνας	αἰῶνας	πατέρας
G.	ἡγεμόνων	Ἑλλήνων	αἰώνων	πατέρων
D.	ἡγεμόσι(ν)	Ἕλλησι(ν)	αἰῶσι(ν)	πατράσι(ν)

	ὁ ἀνήρ *man* Stem ending in liquid, strong flexion, ἀνερ-	ὁ ῥήτωρ *orator* Stem ending in liquid, partial strong flexion, ῥητορ-	ὁ σωτήρ *saviour* Stem ending in liquid, no strong flexion, σωτηρ-	ἡ χείρ *hand* Stem ending in liquid, no strong flexion, χειρ-
Sing. N.	ἀνήρ	ῥήτωρ	σωτήρ	χείρ
V.	ἄνερ	ῥῆτορ	σωτήρ	χείρ
A.	ἄνδρα	ῥήτορα	σωτῆρα	χεῖρα
G.	ἀνδρός	ῥήτορος	σωτῆρος	χειρός
D.	ἀνδρί	ῥήτορι	σωτῆρι	χειρί
Plur. N., V.	ἄνδρες	ῥήτορες	σωτῆρες	χεῖρες
A.	ἄνδρας	ῥήτορας	σωτῆρας	χεῖρας
G.	ἀνδρῶν	ῥητόρων	σωτήρων	χειρῶν
D.	ἀνδράσι(ν)	ῥήτορσι(ν)	σωτῆρσι(ν)	χερσί(ν)

	ὁ μάρτυς *witness* Stem ending in liquid, no strong flexion, μαρτυρ-	ἡ πόλις *city* Stem ending in ι, changing to ε before vowels, and in dat. plur., πολι- πολε-	ὁ πῆχυς *cubit* Stem ending in υ, changing to ε before vowels, and in dat. plur., πηχυ-, πηχε-	ὁ ἰχθύς *fish* Stem ending in υ (unchanging) ἰχθυ-
Sing. N.	μάρτυς	πόλις	πῆχυς	ἰχθύς
V.	μάρτυς	πόλι		ἰχθύ
A.	μάρτυρα	πόλιν	πῆχυν	ἰχθύν
G.	μάρτυρος	πόλεως	πήχεως or πήχεος	ἰχθύος
D.	μάρτυρι	πόλει	πήχει	ἰχθύι
Plur. N., V.	μάρτυρες	πόλεις	πήχεις	ἰχθύες
A.	μάρτυρας	πόλεις	πήχεις	ἰχθύας
G.	μαρτύρων	πόλεων	πηχῶν or πήχεων	ἰχθύων
D.	μάρτυσι(ν)	πόλεσι(ν)	πήχεσι(ν)	ἰχθύσι(ν)

	ὁ βασιλεύς *king* Stem ending in ευ, βασιλευ-	ὁ βοῦς *ox* Stem ending in ου, βου-
Sing. N.	βασιλεύς	βοῦς
V.	βασιλεῦ	βοῦ
A.	βασιλέα	βοῦν
G.	βασιλέως	βοός
D.	βασιλεῖ	βοΐ
Plur. N., V.	βασιλεῖς	βόες
A.	βασιλεῖς	βόας
G.	βασιλέων	βοῶν
D.	βασιλεῦσι(ν)	βουσί(ν)

Neuter

	τὸ γράμμα *letter* Nom. in -α, stem ending in ατ- γραμματ-	τὸ κέρας *horn* Nom. in -ας, stem ending in ατ- κερατ-	τὸ γένος *race* Nom. in -ος, stem ending in ες- γενες-
Sing. N.	γράμμα	κέρας	γένος
V.	γράμμα	κέρας	γένος
A.	γράμμα	κέρας	γένος
G.	γράμματος	κέρατος	γένους
D.	γράμματι	κέρατι	γένει
Plur. N., V.	γράμματα	κέρατα	γένη
A.	γράμματα	κέρατα	γένη
G.	γραμμάτων	κεράτων	γενῶν
D.	γράμμασι(ν)	κέρασι(ν)	γένεσι(ν)

The Article

	Masculine	*Feminine*	*Neuter*
Sing. N.	ὁ	ἡ	τό
A.	τόν	τήν	τό
G.	τοῦ	τῆς	τοῦ
D.	τῷ	τῇ	τῷ
Plur. N.	οἱ	αἱ	τά
A.	τούς	τάς	τά
G.	τῶν	τῶν	τῶν
D.	τοῖς	ταῖς	τοῖς

	τιμῶν, ῶσα, ῶν *honouring* (pres. part. act.). Stem ending in ωντ- (contracted from αοντ-)			φιλῶν, οῦσα, οῦν *loving* (pres. part. act.). Stem ending in ουντ- (contracted from εοντ-)		
	Masculine	*Feminine*	*Neuter*	*Masculine*	*Feminine*	*Neuter*
Sing. N., V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
Plur. N., V.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
A.	τιμῶντας	τιμώσας	τιμῶντα	φιλοῦντας	φιλούσας	φιλοῦντα
G.	τιμώντων	τιμωσῶν	τιμώντων	φιλούντων	φιλουσῶν	φιλούντων
D.	τιμῶσι(ν)	τιμώσαις	τιμῶσι(ν)	φιλοῦσι(ν)	φιλούσαις	φιλοῦσι(ν)

	φανερῶν, οῦσα, οῦν *showing* (pres. part. act.). Stem ending in ουντ- (contracted from οοντ-)			ταχύς, εῖα, ύ *swift*. Stem ending in υ, changing to ε before a vowel, and in dat. plur.		
	Masculine	*Feminine*	*Neuter*	*Masculine*	*Feminine*	*Neuter*
Sing. N., V.	φανερῶν	φανεροῦσα	φανεροῦν	ταχύς	ταχεῖα	ταχύ
A.	φανεροῦντα	φανεροῦσαν	φανεροῦν	ταχύν	ταχεῖαν	ταχύ
G.	φανεροῦντος	φανερούσης	φανεροῦντος	ταχέως	ταχείας	ταχέως
D.	φανεροῦντι	φανερούσῃ	φανεροῦντι	ταχεῖ	ταχείᾳ	ταχεῖ
Plur. N., V.	φανεροῦντες	φανεροῦσαι	φανεροῦντα	ταχεῖς	ταχεῖαι	ταχέα
A.	φανεροῦντας	φανερούσας	φανεροῦντα	ταχεῖς	ταχείας	ταχέα
G.	φανερούντων	φανερουσῶν	φανερούντων	ταχέων	ταχειῶν	ταχέων
D.	φανεροῦσι(ν)	φανερούσαις	φανεροῦσι(ν)	ταχέσι(ν)	ταχείαις	ταχέσι(ν)

	λελυκώς, υῖα, ός *having loosed* (perf. part. act.). Stem ending in οτ-			ἑστώς, ῶσα, ός *standing* (str. perf. part. of ἵστημι). Stem ending in ωτ-. Fem. on analogy of pres. part		
	Masculine	*Feminine*	*Neuter*	*Masculine*	*Feminine*	*Neuter*
Sing. N., V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
G.	λελυκότος	λελυκυίας	λελυκότος	ἑστῶτος	ἑστώσης	ἑστῶτος
D.	λελυκότι	λελυκυίᾳ	λελυκότι	ἑστῶτι	ἑστώσῃ	ἑστῶτι
Plur. N., V.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
A.	λελυκότας	λελυκυίας	λελυκότα	ἑστῶτας	ἑστώσας	ἑστῶτα
G.	λελυκότων	λελυκυιῶν	λελυκότων	ἑστώτων	ἑστωσῶν	ἑστώτων
D.	λελυκόσι(ν)	λελυκυίαις	λελυκόσι(ν)	ἑστῶσι(ν)	ἑστώσαις	ἑστῶσι(ν)

	μέλας, αινα, αν *black* Stem ending in ν		
Sing. N.	μέλας	μέλαινα	μέλαν
V.	μέλαν	μέλαινα	μέλαν
A.	μέλανα	μέλαιναν	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μέλανι	μελαίνῃ	μέλανι
Plur. N., V.	μέλανες	μέλαιναι	μέλανα
A.	μέλανας	μελαίνας	μέλανα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλασι(ν)	μελαίναις	μέλασι(ν)

IRREGULAR:

THREE TERMINATIONS

	μέγας, άλη, α *great*			πολύς, πολλή, πολύ *much* (plur., *many*)		
	Masculine	*Feminine*	*Neuter*	*Masculine*	*Feminine*	*Neuter*
Sing. N., V.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Plur. N., V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς

THIRD DECLENSION:

TWO TERMINATIONS

	ἄφρων, ον *foolish* Stem ending in ν		ἄρσην, εν *male* Stem ending in ν	
	Masc. and *fem.*	*Neut.*	*Masc.* and *fem.*	*Neut.*
Sing. N., V.	ἄφρων	ἄφρον	ἄρσην	ἄρσεν
A.	ἄφρονα	ἄφρον	ἄρσενα	ἄρσεν
G.	ἄφρονος	ἄφρονος	ἄρσενος	ἄρσενος
D.	ἄφρονι	ἄφρονι	ἄρσενι	ἄρσενι
Plur. N., V.	ἄφρονες	ἄφρονα	ἄρσενες	ἄρσενα
A.	ἄφρονας	ἄφρονα	ἄρσενας	ἄρσενα
G.	ἀφρόνων	ἀφρόνων	ἀρσένων	ἀρσένων
D.	ἄφροσι(ν)	ἄφροσι(ν)	ἄρσεσι(ν)	ἄρσεσι(ν)

	μείζων, ον *greater* (so other comparatives in -ων). Stem ending in ν		ἀληθής, ές *true*. Stem ending in ες-	
	Masc. and *fem.*	*Neut.*	*Masc.* and *fem.*	*Neut.*
Sing. N.	μείζων	μεῖζον	ἀληθής	ἀληθές
V.	μείζων	μεῖζον	ἀληθές	ἀληθές
A.	μείζονα and μείζω	μεῖζον	ἀληθῆ	ἀληθές
G.	μείζονος	μείζονος	ἀληθοῦς	ἀληθοῦς
D.	μείζονι	μείζονι	ἀληθεῖ	ἀληθεῖ
Plur. N., V.	μείζονες and μείζους	μείζονα and μείζω	ἀληθεῖς	ἀληθῆ
A.	μείζονας and μείζους	μείζονα and μείζω	ἀληθεῖς	ἀληφῆ
G.	μειζόνων	μειζόνων	ἀληθῶν	ἀληθῶν
D.	μείζοσι(ν)	μείζοσι(ν)	ἀληθέσι(ν)	ἀληθέσι(ν)

PRONOUNS

Personal Pronouns

	1st person, ἐγώ *I*	2nd person, σύ *thou*	3rd person, αὐτός, ή, όν *he, she, it* (also as adjective, *same, self*)		
			Masc.	*Fem.*	*Neut.*
Sing. N.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
A.	ἐμέ, με	σέ, σε	αὐτόν	αὐτήν	αὐτό
G.	ἐμοῦ, μου	σοῦ, σου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοι	σοί, σοι	αὐτῷ	αὐτῇ	αὐτῷ
Plur. N.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
A.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά
G.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς

Possessive Pronouns

These are adjectival, and are declined as second and first declension adjectives:

ἐμός, ἐμή, ἐμόν *my*
ἡμέτερος, α, ον *our*
σός, σή, σόν *thy, your* (singular)
ὑμέτερος, α, ον *your* (plural)

Demonstrative Pronouns

	οὗτος *this*			ἐκεῖνος *that*		
	Masculine	*Feminine*	*Neuter*	*Masculine*	*Feminine*	*Neuter*
Sing. N.	οὗτος	αὕτη	τοῦτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο
A.	τοῦτον	ταύτην	τοῦτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο
G.	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου
D.	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Plur. N.	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
A.	τούτους	ταύτας	ταῦτα	ἐκείνους	ἐκείνας	ἐκεῖνα
G.	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
D.	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις

Declined like οὗτος, but without its initial τ are:

τοσοῦτος, τοσαύτη, τοσοῦτο or τοσοῦτον *so great, so much* (plur. *so many*).

τοιοῦτος, τοιαύτη, τοιοῦτο or τοιοῦτον *such.*

τηλικοῦτος, τηλικαύτη, τηλικοῦτο *so great.*

	ὅδε *this*		
	Masculine	*Feminine*	*Neuter*
Sing. N.	ὅδε	ἥδε	τόδε
A.	τόνδε	τήνδε	τόδε
G.	τοῦδε	τῆσδε	τοῦδε
D.	τῷδε	τῇδε	τῷδε
Plur. N.	οἵδε	αἵδε	τάδε
A.	τούσδε	τάσδε	τάδε
G.	τῶνδε	τῶνδε	τῶνδε
D.	τοῖσδε	ταῖσδε	τοῖσδε

Reflexive Pronouns

	1st person ἐμαυτόν *myself*		2nd person σεαυτόν *thyself*		3rd person ἑαυτόν, ήν, ό[1] *himself, herself, itself*		
	Masc.	*Fem.*	*Masc.*	*Fem.*	*Masc.*	*Fem.*	*Neut.*
Sing. A.	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν	ἑαυτόν	ἑαυτήν	ἑαυτό
G.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ
D.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ

[1] αὑτόν, ήν, ό is also found.

The plural of all three persons is the same:

	ἑαυτούς, άς, ά *ourselves, yourselves, themselves*		
	Masculine	*Feminine*	*Neuter*
Plur. A.	ἑαυτούς	ἑαυτάς	ἑαυτά
G.	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D.	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς

Interrogative Pronoun

	τίς *who?*	
	Masc. and *fem.*	*Neut.*
Sing. N.	τίς	τί
A.	τίνα	τί
G.	τίνος	τίνος
D.	τίνι	τίνι
Plur. N.	τίνες	τίνα
A.	τίνας	τίνα
G.	τίνων	τίνων
D.	τίσι(ν)	τίσι(ν)

Indefinite Pronoun

	τις *any*	
	Masc. and *fem.*	*Neut.*
Sing. N.	τις	τι
A.	τινά	τι
G.	τινός	τινός
D.	τινί	τινί
Plur. N.	τινές	τινά
A.	τινάς	τινά
G.	τινῶν	τινῶν
D.	τισί(ν)	τισί(ν)

Relative Pronouns

	ὅς *who*			ὅστις *who, whoever*. Only the parts below are found in the N.T.		
	Masculine	*Feminine*	*Neuter*	*Masculine*	*Feminine*	*Neuter*
Sing. N.	ὅς	ἥ	ὅ	ὅστις	ἥτις	ὅτι
A.	ὅν	ἥν	ὅ			
G.	οὗ	ἧς	οὗ	ὅτου		ὅτου
D.	ᾧ	ᾗ	ᾧ			
Plur. N.	οἵ	αἵ	ἅ	οἵτινες	αἵτινες	ἅτινα
A.	οὕς	ἅς	ἅ			
G.	ὧν	ὧν	ὧν			
D.	οἷς	αἷς	οἷς			

Reciprocal Pronoun

	ἀλλήλους *one, another*
	Masculine
A.	ἀλλήλους
G.	ἀλλήλων
D.	ἀλλήλοις

No fem. or neut. forms are found in the N.T.

NUMERALS

	εἷς *one*		
	Masc.	*Fem.*	*Neut.*
N.	εἷς	μία	ἕν
A.	ἕνα	μίαν	ἕν
G.	ἑνός	μιᾶς	ἑνός
D.	ἑνί	μιᾷ	ἑνί

οὐδείς, οὐδεμία, οὐδέν, and μηδείς, μηδεμία, μηδέν *nobody*, are declined similarly.

	δύο *two*	τρεῖς *three*		τέσσαρες *four*	
	Mas., *fem.* and *neut.*	*Masc.* and *fem.*	*Neut.*	*Masc.* and *fem.*	*Neut.*
N.	δύο	τρεῖς	τρία	τέσσαρες	τέσσαρα
A.	δύο	τρεῖς	τρία	τέσσαρας	τέσσαρα
G.	δύο	τριῶν	τριῶν	τεσσάρων	τεσσάρων
D.	δυσί(ν)	τρισί(ν)	τρισί(ν)	τέσσαρσι(ν)	τέσσαρσι(ν)

APPENDIX 4

PARADIGMS OF VERBS

Verbs in -ω (thematic); stems ending in υ and ι
λύω *I loose*; stem λυ-

ACTIVE VOICE

TENSE	NUMBER and PERSON	INDICATIVE MOOD		IMPERATIVE MOOD	CONJUNCTIVE MOOD		VERB INFINITE	
		PRIMARY	HISTORIC		PRIMARY	HISTORIC		
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present,	*Sing.* 1.	λύω	ἔλυον		λύω	λύοιμι	λύειν	
I loose	2.	λύεις	ἔλυες	λῦε	λύῃς	λύοις		*Masc.* λύων
Imperfect,	3.	λύει	ἔλυε(ν)	λυέτω	λύῃ	λύοι		*Fem.* λύουσα
I was loosing	*Plur.* 1.	λύομεν	ἐλύομεν		λύωμεν	λύοιμεν		*Neut* λῦον
	2.	λύετε	ἐλύετε	λύετε	λύητε	λύοιτε		Stem λυοντ-
	3.	λύουσι(ν)	ἔλυον	λυέτωσαν	λύωσι(ν)	λύοιεν		
	Sing. 1.	λύσω				Not found in N.T.	λύσειν (rare in N.T.)	
	2.	λύσεις						*Masc.* λύσων
	3.	λύσει						*Fem.* λύσουσα
Future,	*Plur.* 1.	λύσομεν						*Neut.* λῦσον
I shall loose	2.	λύσετε						Stem λυσοντ-
	3.	λύσουσι(ν)						(rare in N T.)

Weak Aorist, *I loosed*	*Sing.* 1. 2. 3. *Plur.* 1. 2. 3.		ἔλυσα ἔλυσας ἔλυσε(ν) ἐλύσαμεν ἐλύσατε ἔλυσαν	λῦσον λυσάτω λύσατε λυσάτωσαν	λύσω λύσῃς λύσῃ λύσωμεν λύσητε λύσωσι(ν)	λύσαιμι λύσαις λύσαι or λύσειε(ν) (rare) λύσαιμεν λύσαιτε λύσαιεν or λύσειαν	λῦσαι	*Masc.* λύσας *Fem.* λύσασα *Neut.* λῦσαν Stem λυσαντ-
Weak Perfect, *I have loosed* Pluperfect, *I had loosed*	*Sing.* 1. 2. 3. *Plur.* 1. 2. 3.	Perfect λέλυκα λέλυκας λέλυκε(ν) λελύκαμεν λελύκατε λελύκασι(ν)	Pluperfect (ἐ)λελύκειν (ἐ)λελύκεις (ἐ)λελύκει (ἐ)λελύκειμεν (ἐ)λελύκειτε (ἐ)λελύκεισαν	Not found in N.T.	Formed by perf. part. and subj. of εἰμί, λελυκὼς ὦ etc.	Not found in N.T.	λελυκέναι	*Masc.* λελυκώς *Fem.* λελυκυῖα *Neut.* λελυκός Stem λελυκοτ-

Strong Aorist, Strong Perfect, Strong Pluperfect: not found in verbs with υ and ι stems.

λύω: PASSIVE VOICE and
Present, Imperfect, Perfect, and Pluperfect Tenses of MIDDLE VOICE

TENSE	NUMBER and PERSON	INDICATIVE MOOD: PRIMARY	INDICATIVE MOOD: HISTORIC	IMPERATIVE MOOD	CONJUNCTIVE MOOD: PRIMARY	CONJUNCTIVE MOOD: HISTORIC	VERB INFINITE	
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present Mid., *I loose for myself* Pass., *I am being loosed* Imperfect Mid., *I was loosing for myself* Pass., *I was being loosed*	*Sing.* 1.	λύομαι	ἐλυόμην		λύωμαι	λυοίμην	λύεσθαι	*M.* λυόμενος
	2.	λύῃ	ἐλύου	λύου	λύῃ	λύοιο		*F.* λυομένη
	3.	λύεται	ἐλύετο	λυέσθω	λύηται	λύοιτο		*N.* λυόμενον
	Plur. 1.	λυόμεθα	ἐλυόμεθα		λυώμεθα	λυοίμεθα		
	2.	λύεσθε	ἐλύεσθε	λύεσθε	λύησθε	λύοισθε		
	3.	λύονται	ἐλύοντο	λυέσθωσαν	λύωνται	λύοιντο		
Weak Future Pass., *I shall be loosed*	*Sing.* 1.	λυθήσομαι				Not found in N.T.	λυθήσεσθαι (but not found in N.T.)	*M.* λυθησόμενος
	2.	λυθήσῃ						*F.* λυθησομένη
	3.	λυθήσεται						*N.* λυθησόμενον
	Plur. 1.	λυθησόμεθα						
	2.	λυθήσεσθε						
	3.	λυθήσονται						
Weak Aorist Pass., *I was loosed*	*Sing.* 1.		ἐλύθην		λυθῶ	λυθείην	λυθῆναι	*M.* λυθείς
	2.		ἐλύθης	λύθητι	λυθῇς	λυθείης		*F.* λυθεῖσα
	3.		ἐλύθη	λυθήτω	λυθῇ	λυθείη		*N.* λυθέν
	Plur. 1.		ἐλύθημεν		λυθῶμεν	λυθείημεν		Stem λυθεντ-
	2.		ἐλύθητε	λύθητε	λυθῆτε	λυθείητε		
	3.		ἐλύθησαν	λυθήτωσαν	λυθῶσι(ν)	λυθείησαν		

		Perfect	Pluperfect					
Perfect Mid., *I have loosed for myself* Pass., *I have been loosed* Pluperfect Mid., *I had loosed for myself* Pass., *I had been loosed*	*Sing.* 1.	λέλυμαι	(ἐ)λελύμην		λελυμένος ὦ	λελυμένος εἴην	λελύσθαι	*M.* λελυμένος *F.* λελυμένη *N.* λελυμένον
	2.	λέλυσαι	(ἐ)λέλυσο	λέλυσο	,, ᾖς	,, εἴης		
	3.	λέλυται	(ἐ)λέλυτο	λελύσθω	,, ᾖ	,, εἴη		
	Plur. 1.	λελύμεθα	(ἐ)λελύμεθα		λελυμένοι ὦμεν	λελυμένοι εἴημεν		
	2.	λέλυσθε	(ἐ)λέλυσθε	λέλυσθε	,, ἦτε	,, εἴητε		
	3.	λέλυνται	(ἐ)λέλυντο	λελύσθωσαν	,, ὦσι(ν)	,, εἴησαν		

Strong Future Passive, Strong Aorist Passive: not found in verbs with υ and ι stems.

λύω: Tenses peculiar to the MIDDLE VOICE

TENSE	NUMBER and PERSON	INDICATIVE MOOD		IMPERATIVE MOOD	CONJUNCTIVE MOOD		VERB INFINITE	
		PRIMARY	HISTORIC		PRIMARY	HISTORIC		
					Subjunctive	Optative Not found in N.T.	Infinitive (noun)	Participle (adjective)
Future Middle, ***I shall loose for myself***	*Sing.* 1.	λύσομαι					λύσεσθαι	*M.* λυσόμενος
	2.	λύσῃ						*F.* λυσομένη
	3.	λύσεται						*N.* λυσόμενον
	Plur. 1.	λυσόμεθα						
	2.	λύσεσθε						
	3.	λύσονται						
Weak Aorist Middle, ***I loosed for myself***	*Sing.* 1.		ἐλυσάμην		λύσωμαι	λυσαίμην	λύσασθαι	*M.* λυσάμενος
	2.		ἐλύσω	λῦσαι	λύσῃ	λύσαιο		*F.* λυσαμένη
	3.		ἐλύσατο	λυσάσθω	λύσηται	λύσαιτο		*N.* λυσάμενον
	Plur. 1.		ἐλυσάμεθα		λυσώμεθα	λυσαίμεθα		
	2.		ἐλύσασθε	λύσασθε	λύσησθε	λύσαισθε		
	3.		ἐλύσαντο	λυσάσθωσαν	λύσωνται	λύσαιντο		

Contracted Verbs:

Stems in α

τιμῶ (τιμά-ω), stem τιμα- *I honour*

ACTIVE

Tense	Number and Person	Indicative Mood: Primary	Indicative Mood: Historic	Imperative Mood	Conjunctive Mood: Primary	Conjunctive Mood: Historic	Verb Infinite	
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present, *I honour*	*Sing.* 1.	τιμῶ	ἐτίμων		τιμῶ	Optatives of	τιμᾶν	*M.* τιμῶν
Imperfect, *I was*	2.	τιμᾷς	ἐτίμας	τίμα	τιμᾷς	contracted		*F.* τιμῶσα
honouring	3.	τιμᾷ	ἐτίμα	τιμάτω	τιμᾷ	verbs not		*N.* τιμῶν
	Plur. 1.	τιμῶμεν	ἐτιμῶμεν		τιμῶμεν	found in the		Stem τιμωντ-
	2.	τιμᾶτε	ἐτιμᾶτε	τιμᾶτε	τιμᾶτε	N.T.		
	3.	τιμῶσι(ν)	ἐτίμων	τιμάτωσαν	τιμῶσι(ν)			

MIDDLE AND PASSIVE

Tense	Number and Person	Indicative Mood: Primary	Indicative Mood: Historic	Imperative Mood	Conjunctive Mood: Primary	Conjunctive Mood: Historic	Infinitive	Participle
Present	*Sing.* 1.	τιμῶμαι	ἐτιμώμην		τιμῶμαι		τιμᾶσθαι	*M.* τιμώμενος
Mid., *I honour for myself*	2.	τιμᾶσαι	ἐτιμῶ	τιμῶ	τιμᾷ			*F.* τιμωμένη
Pass., *I am being honoured*	3.	τιμᾶται	ἐτιμᾶτο	τιμάσθω	τιμᾶται			*N.* τιμώμενον
Imperfect	*Plur.* 1.	τιμώμεθα	ἐτιμώμεθα		τιμώμεθα			
Mid., *I was honouring for myself*	2.	τιμᾶσθε	ἐτιμᾶσθε	τιμᾶσθε	τιμᾶσθε			
Pass., *I was being honoured*	2.	τιμῶνται	ἐτιμῶντο	τιμάσθωσαν	τιμῶνται			

Other Tenses of τιμῶ

	ACTIVE	MIDDLE	PASSIVE
Future	τιμήσω	τιμήσομαι	τιμηθήσομαι
Weak Aorist	ἐτίμησα	ἐτιμησάμην	ἐτιμήθην
Perfect	τετίμηκα	τετίμημαι	τετίμημαι

Contracted Verbs:

Stems in ε

φιλῶ (φιλέ-ω), stem φιλε- *I love*

ACTIVE

Tense	Number and Person	Indicative Mood: Primary	Indicative Mood: Historic	Imperative Mood	Conjunctive Mood: Primary	Conjunctive Mood: Historic	Verb Infinite	
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present, *I love* Imperfect, *I was loving*	*Sing.* 1.	φιλῶ	ἐφίλουν		φιλῶ	Optatives of		
	2.	φιλεῖς	ἐφίλεις	φίλει	φιλῇς	contracted	φιλεῖν	*M.* φιλῶν
	3.	φιλεῖ	ἐφίλει	φιλείτω	φιλῇ	verbs not		*F.* φιλοῦσα
	Plur. 1.	φιλοῦμεν	ἐφιλοῦμεν		φιλῶμεν	found in		*N.* φιλοῦν
	2.	φιλεῖτε	ἐφιλεῖτε	φιλεῖτε	φιλῆτε	the N.T.		Stem φιλουντ-
	3.	φιλοῦσι(ν)	ἐφίλουν	φιλείτωσαν	φιλῶσι(ν)			

MIDDLE AND PASSIVE

Present	*Sing.* 1.	φιλοῦμαι	ἐφιλούμην		φιλῶμαι		φιλεῖσθαι	*M.* φιλούμενος
Mid., *I love for myself*	2.	φιλῇ	ἐφιλοῦ	φιλοῦ	φιλῇ			*F.* φιλουμένη
Pass., *I am being loved*	3.	φιλεῖται	ἐφιλεῖτο	φιλείσθω	φιλῆται			*N.* φιλούμενον
Imperfect	*Plur.* 1.	φιλούμεθα	ἐφιλούμεθα		φιλώμεθα			
Mid., *I was loving for myself*	2.	φιλεῖσθε	ἐφιλεῖσθε	φιλεῖσθε	φιλῆσθε			
Pass., *I was being loved*	3.	φιλοῦνται	ἐφιλοῦντο	φιλείσθωσαν	φιλῶνται			

OTHER TENSES

	ACTIVE	MIDDLE	PASSIVE
Future	φιλήσω	φιλήσομαι	φιληθήσομαι
Weak Aorist	ἐφίλησα	ἐφιλησάμην	ἐφιλήθην
Perfect	πεφίληκα	πεφίλημαι	πεφίλημαι

CONTRACTED VERBS:

Stems in ο

δηλῶ (δηλό-ω), stem δηλο- *I show*

ACTIVE

TENSE	NUMBER and PERSON	INDICATIVE MOOD		IMPERATIVE MOOD	CONJUNCTIVE MOOD		VERB INFINITE	
		PRIMARY	HISTORIC		PRIMARY	HISTORIC		
		Present	Imperfect		Subjunctive	Optative	Infinitive	Participle
Present, *I show*	*Sing.* 1.	δηλῶ	ἐδήλουν		δηλῶ	Optatives	(noun)	(adjective)
Imperfect, *I was showing*	2.	δηλοῖς	ἐδήλους	δήλου	δηλοῖς	of con-	δηλοῦν	*M.* δηλῶν
	3.	δηλοῖ	ἐδήλου	δηλούτω	δηλοῖ	tracted		*F.* δηλοῦσα
	Plur. 1.	δηλοῦμεν	ἐδηλοῦμεν		δηλῶμεν	verbs not		*N.* δηλοῦν
	2.	δηλοῦτε	ἐδηλοῦτε	δηλοῦτε	δηλῶτε	found in		Stem δηλουντ-
	3.	δηλοῦσι(ν)	ἐδήλουν	δηλούτωσαν	δηλῶσι(ν)	the N.T.		

MIDDLE AND PASSIVE

Present	*Sing.* 1.	δηλοῦμαι	ἐδηλούμην		δηλῶμαι		δηλοῦσθαι	*M.* δηλούμενος
Mid., *I show for myself*	2.	δηλοῖ	ἐδηλοῦ	δηλοῦ	δηλοῖ			*F.* δηλουμένη
Pass., *I am being shown*	3.	δηλοῦται	ἐδηλοῦτο	δηλούσθω	δηλῶται			*N.* δηλούμενον
Imperfect	*Plur.* 1.	δηλούμεθα	ἐδηλούμεθα		δηλώμεθα			
Mid., *I was showing for myself*	2.	δηλοῦσθε	ἐδηλοῦσθε	δηλοῦσθε	δηλῶσθε			
Pass., *I was being shown*	3.	δηλοῦνται	ἐδηλοῦντο	δηλούσθωσαν	δηλῶνται			

OTHER TENSES

	ACTIVE	MIDDLE	PASSIVE
Future	δηλώσω	δηλώσομαι	δηλωθήσομαι
Weak Aorist	ἐδήλωσα	ἐδηλωσάμην	ἐδηλώθην
Perfect	δεδήλωκα	δεδήλωμαι	δεδήλωμαι

TABLE OF

FOUND IN SOME VERBS WITH

Illustrated here by tenses from

ACTIVE

TENSE	NUMBER and PERSON	INDICATIVE MOOD: PRIMARY	INDICATIVE MOOD: HISTORIC		IMPERATIVE MOOD	
Strong Aorist Active, *I cast*	*Sing.* 1.		ἔβαλον			
	2.		ἔβαλες		βάλε	
	3.		ἔβαλε		βαλέτω	
	Plur. 1.		ἐβάλομεν			
	2.		ἐβάλετε		βάλετε	
	3.		ἔβαλον		βαλέτωσαν	
Strong Perfect Active, *I have written* Strong Pluperfect Active, *I had got to know, I knew*	*Sing.* 1.	γέγραφα	Not found in the ordinary verb. The endings are shown by the past tense of οἶδα, *I know*	ᾔδειν	Not found in the ordinary verb. The imperative of οἶδα is irregular	
	2.	γέγραφας		ᾔδεις		ἴσθι
	3.	γέγραφε(ν)		ᾔδει		ἴστω
	Plur. 1.	γεγράφαμεν		ᾔδειμεν		
	2.	γεγράφατε		ᾔδειτε		ἴστε
	3.	γεγράφασι(ν)		ᾔδεισαν		ἴστωσαν

MIDDLE

TENSE	NUMBER and PERSON	INDICATIVE MOOD: PRIMARY	INDICATIVE MOOD: HISTORIC	IMPERATIVE MOOD
Strong Aorist Middle, *I cast for myself*	*Sing.* 1.		ἐβαλόμην	
	2.		ἐβάλου	βαλοῦ
	3.		ἐβάλετο	βαλέσθω
	Plur. 1.		ἐβαλόμεθα	
	2.		ἐβάλεσθε	βάλεσθε
	3.		ἐβάλοντο	βαλέσθωσαν

PASSIVE

TENSE	NUMBER and PERSON	INDICATIVE MOOD: PRIMARY	INDICATIVE MOOD: HISTORIC	IMPERATIVE MOOD
Strong Future Passive, *I shall be changed*	*Sing.* 1.	ἀλλαγήσομαι		
	2.	ἀλλαγήσῃ		
	3.	ἀλλαγήσεται		
	Plur. 1.	ἀλλαγησόμεθα		
	2.	ἀλλαγήσεσθε		
	3.	ἀλλαγήσονται		
Strong Aorist Passive, *I was changed*	*Sing.* 1.		ἠλλάγην	
	2.		ἠλλάγης	ἀλλάγηθι
	3.		ἠλλάγη	ἀλλαγήτω
	Plur. 1.		ἠλλάγημεν	
	2.		ἠλλάγητε	ἀλλάγητε
	3.		ἠλλάγησαν	ἀλλαγήτωσαν

Strong Tenses

stems ending in consonants:

βάλλω, γράφω, οἶδα, and -ἀλλάσσω

Conjunctive Mood		Verb Infinite	
PRIMARY	HISTORIC		
Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
ACTIVE			
βάλω βάλῃς βάλῃ βάλωμεν βάλητε βάλωσι(ν)	βάλοιμι βάλοις βάλοι βάλοιμεν βάλοιτε βάλοιεν	βαλεῖν	*M.* βαλών *F.* βαλοῦσα *N.* βαλόν Stem βαλοντ-
γεγραφὼς ὦ } εἰδῶ ,, ᾖς } εἰδῇς ,, ᾖ } εἰδῇ γεγραφότες ὦμεν } εἰδῶμεν ,, ἦτε } εἰδῆτε ,, ὦσι(ν) } εἰδῶσι(ν)	Not found in N.T.	γεγραφέναι εἰδέναι	*M.* γεγραφώς, εἰδώς *F.* γεγραφυῖα, εἰδυῖα *N.* γεγραφός, εἰδός Stem γεγραφοτ-, εἰδοτ-
MIDDLE			
βάλωμαι βάλῃ βάληται βαλώμεθα βάλησθε βάλωνται	βαλοίμην βάλοιο βάλοιτο βαλοίμεθα βάλοισθε βάλοιντο } The form only exists in N.T. in γένοιτο	βαλέσθαι	*M.* βαλόμενος *F.* βαλομένη *N.* βαλόμενον
PASSIVE			
		ἀλλαγήσεσθαι (but not found in N.T.)	*M.* ἀλλαγησόμενος *F.* ἀλλαγησομένη *N.* ἀλλαγησόμενον (but not found in N.T.)
ἀλλαγῶ ἀλλαγῇς ἀλλαγῇ ἀλλαγῶμεν ἀλλαγῆτε ἀλλαγῶσι(ν)	ἀλλαγείην ἀλλαγείης ἀλλαγείη ἀλλαγείημεν ἀλλαγείητε ἀλλαγείησαν } but not found in the N.T.	ἀλλαγῆναι	*M.* ἀλλαγείς *F.* ἀλλαγεῖσα *N.* ἀλλαγέν Stem ἀλλαγεντ-

Perfect and Pluperfect Middle and Passive of Verbs with Stems ending in a Consonant

	Number and Person	Perfect Indicative	Pluperfect Indicative	Other Moods
GUTTURAL STEM E.g. τεταγ- (pres. indic. τάσσω)	*Sing.* 1. 2. 3. *Plur.* 1. 2. 3.	τέταγμαι τέταξαι τέτακται τετάγμεθα τέταχθε τεταγμένοι εἰσί(ν)	(ἐ)τετάγμην (ἐ)τέταξο (ἐ)τέτακτο (ἐ)τετάγμεθα (ἐ)τέταχθε τεταγμένοι ἦσαν	Imperative, Not found Subjunctive, periphrastic, τεταγμένος ὦ, etc. Infinitive, τετάχθαι Participle, τεταγμένος, η, ον
DENTAL STEM E.g. πεπειθ- (pres. indic. πείθω)	*Sing.* 1. 2. 3. *Plur.* 1. 2. 3.	πέπεισμαι πέπεισαι πέπεισται πεπείσμεθα πέπεισθε πεπεισμένοι εἰσί(ν)	(ἐ)πεπείσμην (ἐ)πέπεισο (ἐ)πέπειστο (ἐ)πεπείσμεθα (ἐ)πέπεισθε πεπεισμένοι ἦσαν	Imperative, Not found Subjunctive, periphrastic, πεπεισμένος ὦ, etc. Infinitive, πεπεῖσθαι Participle, πεπεισμένος, η, ον
LABIAL STEM E.g. γεγραφ- (pres. indic. γράφω)	*Sing.* 1. 2. 3. *Plur.* 1. 2. 3.	γέγραμμαι γέγραψαι γέγραπται γεγράμμεθα γέγραφθε γεγραμμένοι εἰσί(ν)	(ἐ)γεγράμμην (ἐ)γέγραψο (ἐ)γέγραπτο (ἐ)γεγράμμεθα (ἐ)γέγραφθε γεγραμμένοι ἦσαν	Imperative, Not found Subjunctive, periphrastic, γεγραμμένος ὦ, etc. Infinitive, γεγράφθαι. Participle, γεγραμμένος, η, ον
LIQUID STEM E.g. ἐσταλ- (pres. indic. στέλλω)	*Sing.* 1. 2. 3. *Plur.* 1. 2. 3.	ἔσταλμαι ἔσταλσαι ἔσταλται ἐστάλμεθα ἔσταλθε ἐσταλμένοι εἰσί(ν)	ἐστάλμην ἔσταλσο ἔσταλτο ἐστάλμεθα ἔσταλθε ἐσταλμένοι ἦσαν	Imperative, Not found Subjunctive, periphrastic, ἐσταλμένος ὦ, etc. Infinitive, ἐστάλθαι Participle, ἐσταλμένος, η, ον
NASAL STEM E.g. μεμιαν- (pres. indic. μιαίνω)	*Sing.* 1. 2. 3. *Plur.* 1. 2. 3.	μεμίαμμαι μεμίανσαι μεμίανται μεμιάμμεθα μεμίανθε μεμιαμμένοι εἰσί(ν)	The pluperfect of this type does not occur in the N.T.	Imperative, subjunctive, infinitive, do not occur in the N.T. Participle, μεμιαμμένος, η, ον

VERBS IN -μι (NON-THEMATIC)
ἵστημι *I place*, stem στα- and στη-
ACTIVE VOICE

TENSE	NUMBER and PERSON	INDICATIVE MOOD: PRIMARY	INDICATIVE MOOD: HISTORIC	IMPERATIVE MOOD	CONJUNCTIVE MOOD: PRIMARY	CONJUNCTIVE MOOD: HISTORIC	VERB INFINITE	
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present, *I place*	*Sing.* 1.	ἵστημι	ἵστην		ἱστῶ	Not found	ἱστάναι	
Imperfect, *I*	2.	ἵστης	ἵστης	ἵστη	ἱστῇς	in the		*M.* ἱστάς
was placing	3.	ἵστησι(ν)	ἵστη	ἱστάτω	ἱστῇ	N.T.		*F.* ἱστᾶσα
	Plur. 1.	ἵσταμεν	ἵσταμεν		ἱστῶμεν			*N.* ἱστάν
	2.	ἵστατε	ἵστατε	ἵστατε	ἱστῆτε			Stem ἱσταντ-
	3.	ἵστασι(ν)	ἵστασαν	ἱστάτωσαν	ἱστῶσι(ν)			
Strong Aorist,	*Sing.* 1.		ἔστην		στῶ	Not found	στῆναι	*M.* στάς
I stood (in-	2.		ἔστης	στῆθι or -στα	στῇς	in the		*F.* στᾶσα
transitive)						N.T.		*N.* στάν
	3.		ἔστη	στήτω	στῇ			Stem σταντ-
[For weak	*Plur.* 1.		ἔστημεν		στῶμεν			
aorist, see	2.		ἔστητε	στῆτε	στῆτε			
below]	3.		ἔστησαν	στήτωσαν	στῶσι(ν)			
Perfect, present meaning, *I*	*Sing.* 1.	ἕστηκα	εἱστήκειν or ἑστήκειν, etc.	Not found in the N.T.	ἑστηκὼς or ἑστὼς } ὦ		ἑστάναι (strong)	Strong / Weak
stand (in-							ἑστηκέναι,	*M.* ἑστώς ἑστηκώς
transitive)	2.	ἕστηκας	εἱστήκεις		,, ῇς		weak perf.	*F.* ἑστῶσα ἑστηκυῖα
Pluperfect, *I*	3.	ἕστηκε(ν)	εἱστήκει		,, ῇ		infin. not	*N.* ἑστός ἑστηκός
stood (in- transitive)	*Plur.* 1.	ἑστήκαμεν, etc.	εἱστήκειμεν, etc.		ἑστηκότες or ἑστῶτες } ὦμεν, etc.		found in the N.T.	Stem ἑστωτ- ἑστηκοτ-

MIDDLE AND PASSIVE VOICES

Present Mid., *I place for myself* Pass., *I am being placed, I stand* Imperfect Mid., *I placed for myself* Pass., *I was being placed, I was standing*	*Sing.* 1.	ἵσταμαι	ἱστάμην		ἱστῶμαι	Not found in the N.T.	ἵστασθαι	*M.* ἱστάμενος *F.* ἱσταμένη *N.* ἱστάμενον
	2.	ἵστασαι	ἵστασο	ἵστασο	ἱστῇ			
	3.	ἵσταται	ἵστατο	ἱστάσθω	ἱστῆται			
	Plur. 1.	ἱστάμεθα	ἱστάμεθα		ἱστώμεθα			
	2.	ἵστασθε	ἵστασθε	ἵστασθε	ἱστῆσθε			
	3.	ἵστανται	ἵσταντο	ἱστάσθωσαν	ἱστῶνται			

Other Tenses

	ACTIVE	MIDDLE	PASSIVE
Future	στήσω *I shall place*	στήσομαι *I shall stand*	σταθήσομαι *I shall be placed, I shall stand*
Weak Aorist	ἔστησα *I placed*		ἐστάθην *I was placed, I stood*

τίθημι *I place*; stem θε- and θη-

ACTIVE VOICE

Tense	Number and Person	Indicative Mood: Primary	Indicative Mood: Historic	Imperative Mood	Conjunctive Mood: Primary	Conjunctive Mood: Historic	Verb Infinite	
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present, *I place*	*Sing.* 1.	τίθημι	ἐτίθην		τιθῶ	Not found in		
	2.	τίθης	ἐτίθεις	τίθει	τιθῇς	the N.T.	τιθέναι	*M.* τιθείς
Imperfect, *I was*	3.	τίθησι(ν)	ἐτίθει	τιθέτω	τιθῇ			*F.* τιθεῖσα
placing	*Plur.* 1.	τίθεμεν	ἐτίθεμεν		τιθῶμεν			*N.* τιθέν
	2.	τίθετε	ἐτίθετε	τίθετε	τιθῆτε			Stem τιθεντ-
	3.	τιθέασι(ν) or τιθιᾶσι(ν)	ἐτίθεσαν or ἐτίθουν	τιθέτωσαν	τιθῶσι(ν)			
Aorist, *I placed*	*Sing.* 1.		ἔθηκα (weak)		θῶ	Not found in the N.T.	θεῖναι	*M.* θείς
	2.		ἔθηκας	θές	θῇς			*F.* θεῖσα
	3.		ἔθηκε(ν)	θέτω	θῇ			*N.* θέν
	Plur. 1.		ἔθεμεν (strong)		θῶμεν			Stem θεντ-
	2.		ἔθετε	θέτε	θῆτε			
	3.		ἔθεσαν	θέτωσαν	θῶσι(ν)			

MIDDLE VOICE (The Passive of Pres. and Imperf. Tenses is supplied by κεῖμαι, see pp. 233f.)

Present, *I place for myself* Imperfect, *I was placing for myself*	*Sing.* 1.	τίθεμαι	ἐτιθέμην		τιθῶμαι	Not found in the N.T.	τίθεσθαι	*M.* τιθέμενος
	2.	τίθεσαι	ἐτίθεσο	τίθεσο	τιθῇ			*F.* τιθεμένη
	3.	τίθεται	ἐτίθετο	τιθέσθω	τιθῆται			*N.* τιθέμενον
	Plur. 1.	τιθέμεθα	ἐτιθέμεθα		τιθώμεθα			
	2.	τίθεσθε	ἐτίθεσθε	τίθεσθε	τιθῆσθε			
	3.	τίθενται	ἐτίθεντο	τιθέσθωσαν	τιθῶνται			
Strong Aorist, *I placed for myself*	*Sing.* 1.		ἐθέμην		θῶμαι	Not found in the N.T.	θέσθαι	*M.* θέμενος
	2.		ἔθου	θοῦ	θῇ			*F.* θεμένη
	3.		ἔθετο	θέσθω	θῆται			*N.* θέμενον
	Plur. 1.		ἐθέμεθα		θώμεθα			
	2.		ἔθεσθε	θέσθε	θῆσθε			
	3.		ἔθεντο	θέσθωσαν	θῶνται			

OTHER TENSES

	ACTIVE	MIDDLE	PASSIVE
Future	θήσω	-θήσομαι	-τεθήσομαι
Aorist			ἐτέθην
Perfect	τέθεικα	τέθειμαι	τέθειμαι

δίδωμι *I give*; stem δο- and δω-

ACTIVE VOICE

Tense	Number and Person	Indicative Mood: Primary	Indicative Mood: Historic	Imperative Mood	Conjunctive Mood: Primary	Conjunctive Mood: Historic	Verb Infinite	
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present, *I give*	*Sing.* 1.	δίδωμι	ἐδίδουν		διδῶ	Not found		
Imperfect, *I was*	2.	δίδως	ἐδίδους	δίδου	διδῷς or διδοῖς	in the N.T.	διδόναι	*M.* διδούς
giving	3.	δίδωσι(ν)	ἐδίδου	διδότω	διδῷ or διδοῖ			*F.* διδοῦσα
	Plur. 1.	δίδομεν	ἐδίδομεν		διδῶμεν			*N.* διδόν
	2.	δίδοτε	ἐδίδοτε	δίδοτε	διδῶτε			Stem διδοντ-
	3.	διδόασι(ν)	ἐδίδοσαν	διδότωσαν	διδῶσι(ν)			
Aorist, *I gave*	*Sing.* 1.		ἔδωκα (weak)		δῶ		δοῦναι	*M.* δούς
	2.		ἔδωκας	δός	δῷς or δοῖς			*F.* δοῦσα
	3.		ἔδωκε(ν)	δότω	δῷ, δοῖ, or δώῃ			*N.* δόν
	Plur. 1.		ἔδομεν (strong)		δῶμεν	δῴη (only 3rd pers. sing. found in N.T.)		Stem δοντ-
	2.		ἔδοτε	δότε	δῶτε			
	3.		ἔδοσαν	δότωσαν	δῶσι(ν)			

MIDDLE AND PASSIVE VOICES

Present	*Sing.* 1.	δίδομαι	ἐδιδόμην		δίδωμαι	Not found in the N.T.	δίδοσθαι	*M.* διδόμενος
Mid., *I am giving for myself*	2.	δίδοσαι	ἐδίδοσο	δίδοσο	διδῷ			*F.* διδομένη
Pass., *I am being given*	3.	δίδοται	ἐδίδοτο	διδόσθω	διδῶται			N. διδόμενον
Imperfect	*Plur.* 1.	διδόμεθα	ἐδιδόμεθα		διδώμεθα			
Mid., *I was giving for myself*	2.	δίδοσθε	ἐδίδοσθε	δίδοσθε	διδῶσθε			
Pass., *I was being given*	3.	δίδονται	ἐδίδοντο	διδόσθωσαν	διδῶνται			
Strong Aorist	*Sing.* 1.		ἐδόμην		δῶμαι	Not found in the N.T.	δόσθαι but not found in the N.T.	δόμενος, η, ον, but not found in the N.T.
Mid. only, *I gave for myself*	2.		ἔδου	δοῦ } But not found in the N.T.	δῷ, etc., as present endings but not found in the N.T.			
	3.		ἔδοτο	δόσθω				
	Plur. 1.		ἐδόμεθα					
	2.		ἔδοσθε	δόσθε				
	3.		ἔδοντο	δόσθωσαν				

OTHER TENSES

	ACTIVE	MIDDLE	PASSIVE
Future	δώσω	-δώσομαι	δοθήσομαι
Aorist			ἐδόθην
Perfect	δέδωκα	δέδομαι	δέδομαι

δείκνυμι *I show*; stem δεικ-

ACTIVE VOICE

TENSE	NUMBER and PERSON	INDICATIVE MOOD		IMPERATIVE MOOD	CONJUNCTIVE MOOD		VERB INFINITE	
		PRIMARY	HISTORIC		PRIMARY	HISTORIC		
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present, *I show*	*Sing.* 1.	δείκνυμι	ἐδείκνυν		δεικνύω			
Imperfect, *I was*	2.	δείκνυς	ἐδείκνυς	δείκνυ	δεικνύῃς	Not found	δεικνύναι	*M.* δεικνύς
showing	3.	δείκνυσι(ν)	ἐδείκνυ	δεικνύτω	δεικνύῃ	in the		*F.* δεικνῦσα
	Plur. 1.	δείκνυμεν	ἐδείκνυμεν		δεικνύωμεν	N.T.		*N.* δεικνύν
	2.	δείκνυτε	ἐδείκνυτε	δείκνυτε	δεικνύητε			Stem. δεικνυντ-
	3.	δεικνύασι(ν)	ἐδείκνυσαν	δεικνύτωσαν	δεικνύωσι(ν)			

MIDDLE AND PASSIVE VOICES

Present	*Sing.* 1.	δείκνυμαι	ἐδεικνύμην		δεικνύωμαι	Not found in the N.T.	δείκνυσθαι	*M.* δεικνύμενος
Mid., *I show for myself*	2.	δείκνυσαι	ἐδείκνυσο	δείκνυσο	δεικνύῃ			*F.* δεικνυμένη
Pass., *I am being shown*	3.	δείκνυται	ἐδείκνυτο	δεικνύσθω	δεικνύηται			*N.* δεικνύμενον
Imperfect	*Plur.* 1.	δεικνύμεθα	ἐδεικνύμεθα		δεικνυώμεθα			
Mid., *I was showing for myself*	2.	δείκνυσθε	ἐδείκνυσθε	δείκνυσθε	δεικνύησθε			
Pass., *I was being shown*	3.	δείκνυνται	ἐδείκνυντο	δεικνύσθωσαν	δεικνύωνται			

OTHER TENSES

	ACTIVE	MIDDLE	PASSIVE
Future	δείξω		
Aorist	ἔδειξα	ἐδειξάμην	ἐδείχθην
Perfect		δέδειγμαι	δέδειγμαι

εἰμί *I am*; stem ἐς-

Tense	Number and Person	Indicative Mood		Imperative Mood	Conjunctive Mood		Verb Infinite	
		Primary	Historic		Primary	Historic		
		Present	Imperfect		Subjunctive	Optative	Infinitive (noun)	Participle (adjective)
Present, *I am* Imperfect, *I was*	*Sing.* 1.	εἰμί	ἤμην		ὦ	εἴην		
	2.	εἶ	ἦς or ἦσθα	ἴσθι	ᾖς	εἴης	εἶναι	*M.* ὤν
	3.	ἐστί(ν)	ἦν	ἔστω or ἤτω	ᾖ	εἴη		*F.* οὖσα
	Plur. 1.	ἐσμέν	ἦμεν or ἤμεθα		ὦμεν	εἴημεν or εἶμεν		*N.* ὄν
	2.	ἐστέ	ἦτε	ἔστε	ἦτε	εἴητε or εἶτε		Stem ὀντ-
	3.	εἰσί(ν)	ἦσαν	ἔστωσαν or ἤτωσαν	ὦσι(ν)	εἴησαν or εἶεν		
Future, *I shall be*	*Sing.* 1.	ἔσομαι					ἔσεσθαι	*M.* ἐσόμενος
	2.	ἔσῃ						*F.* ἐσομένη
	3.	ἔσται						*N.* ἐσόμενον
	Plur. 1.	ἐσόμεθα						
	2.	ἔσεσθε						
	3.	ἔσονται						

οἶδα *I know*; the Perfect of the stem ἰδ-

Tense	Number and Person	Perfect	Pluperfect	Imperative	Subjunctive	Optative	Infinitive	Participle
Perfect (present meaning), *I know* Pluperfect, *I knew*	*Sing.* 1.	οἶδα	ᾔδειν		εἰδῶ	Not found in the N.T.	εἰδέναι	*M.* εἰδώς
	2.	οἶδας	ᾔδεις	ἴσθι	εἰδῇς			*F.* εἰδυῖα
	3.	οἶδε(ν)	ᾔδει	ἴστω	εἰδῇ			*N.* εἰδός
	Plur. 1.	οἴδαμεν	ᾔδειμεν		εἰδῶμεν			Stem εἰδοτ-
	2.	οἴδατε	ᾔδειτε	ἴστε	εἰδῆτε			
	3.	οἴδασι(ν)	ᾔδεισαν	ἴστωσαν	εἰδῶσι(ν)			

Appendix 5

LIST OF VERBS

Lists of verbs have been given in the course of the book as follows:

The list given below includes verbs which employ suppletives,[1] the -μι verbs apart from those like δείκνυμι, a few verbs which are similar in spelling, some of the most common New Testament verbs, and also a few which have not been included in the lists in the body of the book.

This list is given for the purpose of quick reference by the student. If he fails to find the verb he wants in it he should consult the appropriate list among those mentioned above.

[1] I.e. verbs which are defective in some tenses, and have these tenses supplied (Latin *suppleo*) from different roots: e.g. ϝειδ and ὀπ are suppletives of ὁράω *see*.

	English	Future	Aorist	Perf. Act.	Perf. Pass.	Aor. Pass.	Remarks
ἄγω	*lead*	ἄξω	ἤγαγον		ἦγμαι	ἤχθην	
αἱρέω	*take*	ἑλῶ	-εἷλον		-ῄρημαι	-ῃρέθην	Aor. infin. ἑλεῖν
αἴρω	*raise*	ἀρῶ	ἦρα	ἦρκα	ἦρμαι	ἤρθην	Aor. infin. ἆραι
ἀκούω	*hear*	ἀκούσω } ἀκούσομαι }	ἤκουσα	ἀκήκοα		ἠκούσθην	
ἀναλίσκω } ἀναλόω }	*destroy*	ἀναλώσω	ἀνήλωσα			ἀνηλώθην	Aor. infin. ἀναλῶσαι
-βαίνω	*go*	-βήσομαι	-ἔβην	-βέβηκα			
βάλλω	*throw*	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην	
γίνομαι	*become*	γενήσομαι	ἐγενόμην } ἐγενήθην }	γέγονα } γεγένημαι }			For γί-γνομαι
γινώσκω	*come to know*	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην	For γι-γνώσκω
δέομαι	*need, beseech*		ἐδεήθην				See p. 117
δέω	*bind*	δήσω	ἔδησα	δέδεκα	δέδεμαι	ἐδέθην	See p. 117. 3rd pers. sing. pres. indic., δεῖ, used impersonally, *it is necessary*
δίδωμι	*give*	δώσω	ἔδωκα but 1st p.p. ἔδομεν	δέδωκα	δέδομαι	ἐδόθην	
δύναμαι	*am able*	δυνήσομαι	ἐδυνήθην } ἠδυνήθην }				ἐδυνάσθην (and ἠδ-) also found for aor.
δύνω, -δύω	*set* (of sun)		ἔδυσα, ἔδυν		-δέδυμαι		Both str. and wk. aor. are found
ἐθίζω	*accustom*				εἴθισμαι		
[ἔθω]	*be accustomed*			εἴωθα			Pres. obsolete. Perf. has pres. meaning
-εἴκω	*yield*		εἶξα				
[εἴκω]	*am like*			ἔοικα			Pres. obsolete. Perf. has pres. meaning
εἰμί	*am*	ἔσομαι					See p. 316

-εἶμι	*go*						See p. 264
ἑλκόω	*make sore*				εἵλκωμαι		
ἕλκω	*drag*	ἑλκύσω	εἵλκυσα				
ἐλπίζω	*hope*	ἐλπιῶ	ἤλπισα	ἤλπικα			
ἐπίσταμαι	*understand*						See p. 225
ἐραυνάω ἐρευνάω }	*search*		ἠραύνησα				
ἐργάζομαι	*work*		ἠργασάμην εἰργασάμην }	εἴργασμαι		-εἰργάσθην	
ἔρχομαι	*come*	ἐλεύσομαι	ἦλθον	ἐλήλυθα			Aor. infin. ἐλθεῖν
ἐσθίω, ἔσθω	*eat*	φάγομαι	ἔφαγον				τρώγω also used as suppletive
ἔχω	*have*	ἕξω	ἔσχον	ἔσχηκα			Imperf., εἶχον
ζάω	*live*	ζήσω, ζήσομαι	ἔζησα				For ζῄω. See p. 114
θάπτω	*bury*		ἔθαψα			ἐτάφην	
θιγγάνω	*touch*		ἔθιγον				
-θνῄσκω	*die*	-θανοῦμαι	-ἔθανον	τέθνηκα			Perf. not compounded
-ἵημι	*send*	-ἥσω	-ἧκα	-εἷκα	-ἕωμαι part. εἱμένος }	-ἕθην	See pp. 243ff.
ἱλάσκομαι	*propitiate*		ἱλάσθην				
-ἵστημι	*stand*	στήσω	ἔστην (str.) ἔστησα (wk.)	ἕστηκα (intrans.) -ἕστακα (trans.)		ἐστάθην	See pp. 220ff.
καθαίρω	*purify*		ἐκάθαρα		κεκάθαρμαι		Not a κατά compound. Distinguish καθαιρῶ, compound of αἱρέω
καθαρίζω	*purify*	καθαριῶ	ἐκαθέρισα		κεκαθέρισμαι	ἐκαθερίσθην	ἐκαθαρ- also found
κάθημαι	*sit*	καθήσομαι					Imperf. ἐκαθήμην. See pp. 264f.
καίω	*burn*	καύσω	ἔκαυσα		κέκαυμαι	-ἐκάην (str.) ἐκαύθην (wk.)	

	English	Future	Aorist	Perf. Act.	Perf. Pass.	Aor. Pass.	Remarks
καλέω	*call*	καλέσω	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	
καυχάομαι	*boast*	καυχήσομαι	ἐκαυχησάμην	κεκαύχημαι			
κεῖμαι	*lie*						Imperf. ἐκείμην. See pp. 233f.
κίχρημι	*lend*		ἔχρησα				
κλαίω	*weep*	κλαύσω / κλαύσομαι }	ἔκλαυσα				
κλάω	*break*		ἔκλασα			ἐκλάσθην	
κλείω	*shut*	κλείσω	-ἔκλεισα		κέκλεισμαι	-ἐκλείσθην	
κρέμαμαι	*hang*		ἐκρέμασα			ἐκρεμάσθην	
λαμβάνω	*take*	λήμψομαι	ἔλαβον	εἴληφα	εἴλημμαι	ἐλήμφθην	Fut. λήψομαι in some texts
λέγω	*say*	ἐρῶ	εἶπον	εἴρηκα	εἴρημαι	-ἐλέχθην / ἐρρέθην }	
-λέγω	*gather*	-λέξω	-ἔλεξα		λέλεγμαι		
λούω	*wash*		ἔλουσα		λέλουμαι / λέλουσμαι }		
μέλλω	*intend*	μελλήσω					Imperf. ἤμελλον, ἔμελλον
μέλω	*be a care*	-μελήσομαι				-ἐμελήθην	3rd pers. sing. pres. used impersonally, *it matters*
μνηστεύω	*betroth*				ἐμνήστευμαι	ἐμνηστεύθην	
-νέμω	*distribute*					-ἐνεμήθην	
οἰκτείρω / οἰκτίρω }	*pity*	οἰκτειρήσω					
οἴομαι	*think*						1st pers. sing. pres. shortened to οἶμαι
-ὄλλυμι	*destroy*	-ὀλέσω, -ὀλῶ	-ὤλεσα	-ὄλωλα			See p. 259
ὀνίνημι	*profit*		ὠνάμην				Aor. opt., ὀναίμην

ὁράω	*see*	ὄψομαι	εἶδον ὠψάμην (mid.)	ἑώρακα ἑόρακα		ὤφθην	Imperf., ἑώρων Aor. infin., ἰδεῖν
ὀφείλω	*owe*		ὄφελον				Str. aor. ὄφελον has become a particle, used sometimes to express a wish; e.g. I Cor. 4.8
πάσχω	*suffer*		ἔπαθον	πέπονθα			
πείθω	*persuade*	πείσω	ἔπεισα	πέποιθα	πέπεισμαι	ἐπείσθην	
πίμπρημι	*burn*		-ἔπρησα				
πίνω	*drink*	πίομαι	ἔπιον	πέπωκα		ἐπόθην	Aor. infin., πεῖν
-πιπλάω	*fill*		ἔπλησα		πέπλησμαι	ἐπλήσθην	Classical Greek, πίμπλημι
πίπτω	*fall*	πεσοῦμαι	ἔπεσον	πέπτωκα			See p. 132
προφητεύω	*prophesy*	προφητεύσω	ἐπροφήτευσα				See p. 263
-πτύω	*spit*	-πτύσω	ἔπτυσα			-ἐπτύσθην	
ῥύομαι	*deliver*	ῥύσομαι	ἐρυσάμην, ἐρρυσάμην			ἐρύσθην	
-σείω	*shake*	σείσω	ἔσεισα			ἐσείσθην	
-στέλλω	*send*	-στελῶ	-ἔστειλα	-ἔσταλκα	-ἔσταλμαι	-ἐστάλην	
στρέφω	*turn*	-στρέψω	ἔστρεψα		ἔστραμμαι, ἔστρεμμαι	ἐστράφην	
τελέω	*accomplish*	-τελέσω	ἐτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην	
-τέλλω		-τελοῦμαι	-ἔτειλα	-τέταλκα	-τέταλμαι		Meaning of simplex doubtful; ἀνατέλλω means "raise"
-τέμνω	*cut*		-ἔτεμον		-τέτμημαι	-ἐτμήθην	
τίθημι	*place*	θήσω	ἔθηκα	τέθεικα	τέθειμαι	ἐτέθην	Imperfect, ἐτίθουν. Aor. infin., θεῖναι: see pp. 230ff.
τίκτω	*bring forth*	τέξομαι	ἔτεκον			ἐτέχθην	
-τρέπω	*turn*		-ἔτρεψα			-ἐτράπην	
τρέφω	*nourish*		ἔθρεψα		τέθραμμαι	-ἐτράφην	Root, θρεφ
τρέχω	*run*		ἔδραμον				Root, θρεχ

	English	Future	Aorist	Perf. Act.	Perf. Pass.	Aor. Pass.	Remarks
τύπτω	*strike*	πατάξω	ἔπαισα, ἐπάταξα			ἐπλήγην	παίω, πατάσσω, and πλήσσω are suppletives
φέρω	*bear*	οἴσω	ἤνεγκα	-ἐνήνοχα		ἠνέχθην	Aor. infin., ἐνεγκεῖν
φημί	*say*						Imperf., ἔφην. See p. 225
φθείρω	*destroy*	φθερῶ	ἔφθειρα		-ἔφθαρμαι	ἐφθάρην	
χέω } χύννω }	*pour*	-χεῶ	-ἔχεα		-κέχυμαι	-ἐχύθην	
χράομαι	*use*		ἐχρησάμην	κέχρημαι			For χρήομαι: see p. 114
χρίω	*anoint*		ἔχρισα				Verbal adj., χριστός
ὠθέω	*thrust*		-ὦσα, -ἔωσα				

ENGLISH–GREEK VOCABULARY

No details of the Greek words (e.g. declension of nouns and principal parts of verbs) are given here. The student should refer to the Greek Index and turn to the pages there indicated.

The following list is not in any sense complete. It contains, however, all the words which the student will need in doing the English–Greek exercises in the book.

abst. abstract; *adj.* adjective; *adv.* adverb; *caus.* causal; *con.* conjunction; *consec.* consecutive; *dem.* demonstrative; *fin.* final; *interrog.* interrogative; *intr.* intransitive; *n.* noun; *pl.* plural; *prep.* preposition; *rel.* relative; *s.* singular; *tr.* transitive; *v.* verb.

abase ταπεινόω
able, be δύναμαι
abound περισσεύω
about περί
about to, be μέλλω
above ὑπέρ
Abraham Ἀβραάμ
according to κατά
accuse κατηγορέω, αἰτίαομαι
accustomed, be εἴωθα
add προστίθημι
affairs (*see* p. 171)
afflict κακόω
affliction θλίψις
afraid, be φοβέομαι
after (prep.) μετά, ὀπίσω
again πάλιν
all πᾶς
allow ἐπιτρέπω
already ἤδη
also καί
although καίπερ
amazed, be *use* ἐξίστημι
among ἐν
and καί
Andrew Ἀνδρέας
angel ἄγγελος
anger ὀργή
anoint ἀλείφω
answer ἀποκρίνομαι
apostle ἀπόστολος
appear φαίνομαι
appoint καθίστημι
Arab Ἄραψ
arise ἐγείρομαι, *or use* ἀνίστημι
arm (n.) βραχίων
arouse ἐγείρω
arrange τάσσω
as καθώς
ascend ἀναβαίνω
ascertain πυνθάνομαι
ask ἐρωτάω (question); αἰτέω (request)
asleep, fall, *use* κοιμάω
assembly ἐκκλησία
at hand, be *use* ἐγγίζω
authority ἐξουσία
away from ἀπό

bad κακός
baptize βαπτίζω
be εἰμί
beam δοκός
bear φέρω (carry); τίκτω (bring forth)
beat (v.) δέρω
because ὅτι
because of διά
become γίνομαι
bed κλινή, κράββατος
before (prep.) ἔμπροσθεν
begin ἄρχομαι
behold βλέπω
believe πιστεύω
beloved ἀγαπητός
belt ζώνη
beseech δέομαι
beside παρά
best κράτιστος
Bethlehem Βηθλεέμ
betray προδίδωμι
better (adv.) βέλτιον, κρεῖσσον

beyond ὑπέρ
bid (v.) κελεύω
black μέλας
bless μακαρίζω, εὐλογέω
blessed μακάριος
blind (adj.) τυφλός
boat πλοῖον
bodily σωματικός
body σῶμα
bond δεσμός
book βιβλίον
both . . . and τε . . . καί
boy παῖς
branch κλῆμα
bread ἄρτος
break (v.) συντρίβω, κλάω; λύω (of Sabbath); διαρήσσω (of nets); b. in pieces συντρίβω
bride νύμφη
bridegroom νυμφίος
bring φέρω; b. down κατάγω; b. forth τίκτω; b. in εἰσάγω
brother ἀδελφός
brow ὀφρύς
build οἰκοδομέω
bunch (of grapes) βότρυς
bury θάπτω
but ἀλλά
buy ἀγοράζω
by ὑπό, παρά

Caesar Καῖσαρ
call (v.) καλέω; ὀνομάζω (name)
can (*see* be able)
care (n.) μέριμνα
care (v.) *use* μέλει
carefully ἀκριβῶς
carry φέρω
cast βάλλω; c. away ἀποβάλλω; c. out ἐκβάλλω
cause scandal, c. to stumble σκανδαλίζω
certain τις
charger (dish) πίναξ
chief priest ἀρχιερεύς
child τέκνον, παιδίον
choke πνίγω
Christ Χριστός
church ἐκκλησία
circumcize περιτέμνω
city πόλις
cleanse καθαρίζω
cliff κρημνός
clothe ἐνδύω, περιβάλλω
clothing *use* ἱμάτιον
cloud νεφέλη
colt πῶλος
come ἔρχομαι; c. down κατέρχομαι; c. into εἰσέρχομαι; c. suddenly φθάνω; c. together συνέρχομαι; c. to pass γίνομαι
comfort (v.) παρακαλέω
comforted, be θαρρέω, θαρσέω
command (v.) κελεύω, ἐντέλλομαι
commandment ἐντολή
compel ἀναγκάζω
concerning περί
condemn κατακρίνω
confess ὁμολογέω
confound ἐξίστημι
conqueror, be a νικάω
consider βουλεύομαι
convict (v.) ἐλέγχω
cool (v.) καταψύχω
council συνέδριον
counsel, take βουλεύω
cover (v.) καλύπτω
cross σταυρός
crowd ὄχλος
crown (n.) στέφανος
crucify afresh ἀνασταυρόω
cry out ἀνακράζω
cubit πῆχυς
custom *use* εἴωθα
cut τέμνω; c. down ἐκκόπτω

dare τολμάω
darken σκοτίζω
darkness σκότος
daughter θυγάτηρ
day ἡμέρα; in the days of ἐπί
dead (adj.) νεκρός
dead, be *use* -θνήσκω
death θάνατος
death, put to θανατόω
deceive ψεύδομαι
declare γνωρίζω
deed ἔργον; δύναμις (mighty d.)
deny ἀπαρνέομαι
depart ὑπάγω
descend καταβαίνω
desert (n.) ἔρημος
destroy καταλύω, φθείρω
devil δαιμόνιον
die ἀποθνήσκω
diligently ἐπιμελῶς
dip βάπτω
disciple μαθητής
dishonour (v.) ἀτιμάζω
disregard (v.) παρίημι

distribute διαδίδωμι
disturbance τάραχος
do ποιέω
dog κύων
door θύρα
draw nigh ἐγγίζω
drink πίνω
drive ἄγω; d. together συνάγω
dwell σκηνόω, κατοικέω

earth γῆ
earthly ἐπίγειος
earthquake σεισμός
easy εὔκοπος
eat ἐσθίω
Egypt Αἴγυπτος
elder πρεσβύτερος
element στοιχεῖον
elsewhere ἀλλαχοῦ
enemy ἐχθρός
enrolment ἀπογραφή
enter εἰσέρχομαι
entrusted, be πιστεύομαι
escape (v.) ἀποφεύγω
eternal αἰώνιος
even καί; not e. οὐδέ, μηδέ; e. so οὕτως
evening ὀψία
every one πᾶς
evil κακός, πονηρός
evil spirit δαιμόνιον
example ὑπόδειγμα
exalt ὑψόω
eye ὀφθαλμός

faith πίστις
faithful πιστός
fall πίπτω
fall asleep *use* κοιμάω
falsehood ψεῦδος
far, from πόρρωθεν
fast (v.) νηστεύω
father πατήρ
favour χάρις
fear (n.) φόβος
fear (v.) φοβέομαι
feast ἑορτή
feed (tr.) τρέφω
few ὀλίγοι
field ἀγρός
fifty πεντήκοντα
fig-tree συκῆ
fill πίμπλημι
find εὑρίσκω
finger δάκτυλος

firmly βεβαίως
first (adj.) πρῶτος; (adv.) πρῶτον
fish ἰχθύς
fisherman ἁλιεύς
five πέντε
flee φεύγω
flesh σάρξ
follow ἀκολουθέω
foolish μωρός
foot πούς
for (con.) γάρ; διά (because of); ὑπέρ (on behalf of)
forbid κωλύω
forget ἐπιλανθάνομαι
forgive χαρίζομαι, ἀφίημι
forsake ἐγκαταλείπω
forty τεσσαράκοντα
found θεμελιόω
foundation θεμέλιος
four τέσσαρες
fourteen δεκατέσσαρες
free (adj.) ἐλεύθερος
free (v.) ἐλευθερόω
friend φίλος
from ἀπό, ἐκ, ἐξ
fruit καρπός
fulfil πληρόω
furnish στρώννυμι

gain (v.) κερδαίνω
Galilaean Γαλιλαῖος
garden κῆπος
garment ἱμάτιον
gather, g. together συνάγω
gift δῶρον
girdle ζώνη
girl παῖς; young g. παιδίσκη
give δίδωμι; g. up ἀναδίδωμι; g. in marriage γαμίζω
glorify δοξάζω
glory (n.) δόξα
go βαίνω, πορεύομαι; g. down καταβαίνω; g. into εἰσέρχομαι; g. out ἐξέρχομαι; g. up ἀναβαίνω
God, god Θεός, θεός
gold (n.) χρυσός
good ἀγαθός, καλός
gospel εὐαγγέλιον
gospel, preach the εὐαγγελίζομαι
great μέγας; so g. τοσοῦτος
greater μείζων
Greek (n.) Ἕλλην; in G. Ἑλληνιστί
ground (n.) γῆ
guard (n.) φυλακή
guard (v.) φυλάσσω

hair θρίξ
hallow ἁγιάζω
hand (n.) χείρ; at the hands of ὑπό
hand, be at *use* ἐγγίζω
hand over παραδίδωμι
hang (intr.) κρέμαμαι
happen συμβαίνω; *or use* γίνομαι
hard σκληρός
harm (v.) βλάπτω
hasten σπεύδω
hate (v.) μισέω
have ἔχω
he αὐτός
head κεφαλή
heal θεραπεύω, ἰάομαι
hear ἀκούω
heart καρδία
heaven οὐρανός
Hebrew, in Ἑβραϊστί
heed, take βλέπω, σκοπέω
herald (n.) κῆρυξ
herd ἀγέλη
here ὧδε
Herod Ἡρῴδης
high ὑψηλός
high-priest ἀρχιερεύς
hill ὄρος
himself ἑαυτόν, αὑτόν
hireling μισθωτός
holy ἅγιος
honour (n.) τιμή
honour (v.) τιμάω
hope (n.) ἐλπίς
hope (v.) ἐλπίζω
hour ὥρα
house οἶκος, οἰκία; master of a h. οἰκοδεσπότης
housetop δῶμα
how (interrog.) πῶς; how many? πόσοι; how much? πόσος
humble (v.) ταπεινόω
hundred ἑκατόν
husbandman γεωργός

I ἐγώ
if εἰ, ἐάν
immediately εὐθύς
in ἐν; in order to ἵνα, ὅπως; in vain δωρεάν
inferior, be ὑστερέω
injustice ἀδικία
insult (v.) ὑβρίζω
interpret ἑρμηνεύω
into εἰς
Israel Ἰσραήλ

Jerusalem Ἱεροσόλυμα, Ἱερουσαλήμ
Jesus Ἰησοῦς
Jew Ἰουδαῖος
Jewish Ἰουδαῖος
John Ἰωάνης
Jordan Ἰορδάνης
Joseph Ἰωσήφ
journey (v.) πορεύομαι
joy χαρά
Judaea Ἰουδαία
Judas Ἰούδας
judge (n.) κριτής
judge (v.) κρίνω

keep τηρέω
key κλείς
kill ἀποκτείνω
kind (adj.) χρηστός
king βασιλεύς
kingdom βασιλεία
kinsman συγγενής
knock down ἐκκόπτω
know γινώσκω, οἶδα

lamb ἀμνός
lame (adj.) χωλός
lamp λαμπάς
land γῆ
last (adj.) ἔσχατος
law νόμος
lawful, be *use* ἔξεστι(ν)
lawless ἄνομος
lawyer νομικός
lay, lay down τίθημι; l. hold of ἅπτομαι
lead ἄγω; l. away ἀπάγω; l. out ἐξάγω; l. up ἀναφέρω
leader ἡγεμών
learn μανθάνω
least ἐλάχιστος (*or use comparative*)
leave λείπω, καταλείπω
lest ἵνα μή, μή
let down χαλάω, καθίημι
let out *use* ἐκδίδωμι
letter ἐπιστολή
Levi Λευεί
Levite Λευείτης
lie κεῖμαι; ψεύδομαι (deceive)
life ζωή
lift αἴρω; l. up ὑψόω
lightning ἀστραπή
like (adj.) ὅμοιος
like (v.) φιλέω; be l. ὁμοιόω (in passive)
liken ὁμοιόω
likewise ὁμοίως
listen to ἀκούω

little μικρός
loaf ἄρτος
look at βλέπω
loose λύω
Lord, lord Κύριος, κύριος
love (n.) ἀγαπή
love (v.) ἀγαπάω
Lydda Λύδδα

mad, be μαίνομαι
maid, maiden κοράσιον, παιδίσκη
man ἄνθρωπος; old m. γέρων
manifest φανερός
many πολλοί
Mark Μάρκος
mark (n.) σκοπός
market-place ἀγορά
marriage, give in γαμίζω
marry γαμέω
Mary Μαρία, Μαριάμ
master of a house οἰκοδεσπότης
meat βρῶμα
messenger ἄγγελος
Messiah Μεσσίας
mighty deed δύναμις
minister to διακονέω
money ἀργύριον
month μήν
morning, in the πρωΐ
Moses Μωυσῆς
mother μητήρ
mountain ὄρος
mouth στόμα
move to revolt ἀφίστημι
much πολύς
multitude ὄχλος
murder (v.) φονεύω
murderer ἀνθρωποκτόνος
must *use* δεῖ
myself ἐμαυτόν

name (n.) ὄνομα
name (v.) ὀνομάζω
nation ἔθνος
native-place πατρίς
near (adv.) ἐγγύς
necessary, be *use* δεῖ
neither . . . nor οὔτε . . . οὔτε, μήτε . . . μήτε
net δίκτυον
never οὐδέποτε, μηδέποτε
new νέος
next day *use* ἐπαύριον
night νύξ
nine ἐννέα
ninety ἐνενήκοντα
ninth ἔνατος
no longer οὐκέτι, μήκετι
nobody οὐδείς, μηδείς
nor οὔτε, μήτε
not οὐ, οὐκ, οὐχ, μή; not even οὐδέ, μηδέ; not only οὐ μόνον
nothing οὐδέν, μηδέν
now νῦν
number (v.) ἀριθμέω

O ὦ
obey ὑπακούω
of (concerning) περί
offer (v.) προσφέρω
oil ἔλαιον
old παλαιός; old man γέρων; of o. time ἀρχαῖος
on ἐν, ἐπί
one εἷς
one another ἀλλήλους
open (v.) ἀνοίγω
or ἤ
orator ῥήτωρ
order (v.) κελεύω, παραγγέλλω, ἐντέλλομαι
order to, in ἵνα, ὅπως
other ἄλλος
ought ὀφείλω *or use* δεῖ
our ἡμέτερος *or use* ἡμεῖς
out of ἐκ, ἐξ
outside ἔξω
over ὑπέρ
owe ὀφείλω
own, one's ἴδιος
ox βοῦς

palm-tree φοῖνιξ
parable παραβολή
parent γονεύς
pass by παράγω; p. through διέρχομαι; come to p. γίνομαι
Passover πάσχα
Paul Παῦλος
pay back ἀποτίνω
peace εἰρήνη
penny δηνάριον
people λαός
perceive γινώσκω
perish *use* ἀπόλλυμι
persecute διώκω
persuade πείθω
Peter Πέτρος
Pharisee Φαρισαῖος
piece of silver ἀργύριον

Pilate Πειλᾶτος
pinnacle πτερύγιον
place (n.) τόπος; native-place πατρίς
place (v.) τίθημι; p. beside παρατίθημι; p. under ὑποτίθημι; p. upon ἐπιτίθημι
place, have χωρέω
plait (v.) πλέκω
plant (v.) φυτεύω
please, be pleasing ἀρέσκω
pleasure ἡδονή
poor πτωχός
possess ἔχω
possible δυνατός
power δύναμις
pray εὔχομαι, προσεύχομαι
prayer προσευχή
preach κηρύσσω
preach the gospel εὐαγγελίζομαι
precious ἔντιμος
prepare, make preparation ἑτοιμάζω
present (v.) παρίστημι
prevent κωλύω
price τιμή
pride ὑπερηφανία
prison φυλακή
prisoner δέσμιος
promise (n.) ἐπαγγελία
promise (v.) ἐπαγγέλλομαι
prophet προφήτης
publican τελώνης
publicly δημοσίᾳ
purify ἁγνίζω
purpose (v.) *use* προτίθημι
pursue διώκω
put βάλλω; p. forth προβάλλω; p. on, *of clothes* ἐνδύω, περιβάλλω; p. to death θανατόω

raise ἐγείρω; r. up ἀνίστημι
reach ἀφικνέομαι
read ἀναγινώσκω
receive λαμβάνω, δέχομαι; receive sight ἀναβλέπω
rejoice χαίρω
release ἀπολύω
remain μένω
remember μιμνήσκομαι, μνημονεύω
rend ῥήγνυμι, ῥήσσω
render ἀποδίδωμι
repent μετανοέω
require ζητέω
resist *use* ἀνθίστημι
restore (give back) ἀποδίδωμι; r. to health ἀποκαθίστημι
resurrection ἀνάστασις
return (v. intr.) ὑποστρέφω
reveal ἀποκαλύπτω
revolt, move to ἀφίστημι
reward (n.) μισθός
rich πλούσιος
riches πλοῦτος
right δεξιός
righteous δίκαιος
righteousness δικαιοσύνη
rise *use* ἀνίστημι; r. up against, *use* ἐπανίστημι
river ποταμός
robber λῃστής
rock πέτρα
roll back ἀνακυλίω
room, upper ἀνάγαιον
root (n.) ῥίζα
rule (v.) ἄρχω
ruler ἄρχων
run τρέχω

Sabbath σάββατον
sacrifice (v.) θύω
saint ἅγιος
sake of, for the διά
Samaria Σαμαρία
same αὐτός
sanctify ἁγιάζω
save σώζω, σῴζω
saviour σωτήρ
say λέγω, φημί
saying (n.) ῥῆμα
scandal, cause σκανδαλίζω
scourge (n.) μάστιξ
scribe γραμματεύς
scripture γραφή
sea θάλασσα
sea-shore αἰγιαλός
seal (n.) σφραγίς
seal (v.) σφραγίζω
second δεύτερος
secretly λάθρᾳ
see βλέπω, ὁράω
seed σπέρμα
seek ζητέω
self αὐτός
sell πωλέω
send πέμπω, ἀποστέλλω
separate (v.) χωρίζω
serpent ὄφις
servant δοῦλος
serve δουλεύω
set ἵστημι; s. before παρατίθημι
seven ἑπτά

shape εἶδος
sheep πρόβατον
shepherd ποιμήν
shining λαμπρός
shout (v.) κράζω
show (v.) δείκνυμι
shut κλείω
sick ἀσθενής
sign σημεῖον
sight, receive ἀναβλέπω
silver (n.) ἄργυρος; piece of s. ἀργύριον
sin (n.) ἁμαρτία
sin (v.) ἁμαρτάνω
sinful ἁμαρτωλός
sinner ἁμαρτωλός
sister ἀδελφή
sit καθίζω; s. at table, at meat ἀνάκειμαι; s. down καθίζω, ἀναπίπτω; s. together συνκάθημαι
six ἕξ
slave δοῦλος
slow βραδύς
small μικρός
so οὕτως; so great τοσοῦτος; so many τοσοῦτοι; so that ὥστε
sober σώφρων
soft μαλακός
soldier στρατιώτης
some τις
some . . . others οἱ μὲν . . . οἱ δέ (*or* ἄλλοι)
son υἱός
sorrowful, be λυπέω
soul ψυχή
sow σπείρω
speak λέγω; s. against ἀντιλέγω
spear λόγχη
spirit πνεῦμα; evil s. δαιμόνιον
spread abroad διαφημίζω
spring up ἐξανατέλλω
stand (tr.) ἵστημι; intr. ἕστηκα, ἵσταμαι, στήκω; stand around *use* περιίστημι; stand by *use* παρίστημι
stature ἡλικία
stay μένω
steadfast ἑδραῖος
steal κλέπτω
still (adv.) ἔτι
stone (n.) λίθος
straight εὐθύς
strap ἱμάς
stray πλανάω
street ῥύμη
stretch -τείνω; s. forth ἐκτείνω
strike παίω
strong, be ἰσχύω
stumble, cause to σκανδαλίζω
such τοιοῦτος
suffer πάσχω
sun ἥλιος
supper δεῖπνον
swallow up καταπίνω
swear ὄμνυμι
sword μάχαιρα
synagogue συναγωγή

table τράπεζα
take λαμβάνω; t. away ἀπαίρω; t. heed βλέπω, σκοπέω; t. up αἴρω, ἀναλαμβάνω
talk with συνλαλέω, συλλαλέω
taste γεύομαι
teach διδάσκω
teacher διδάσκαλος
teaching (n.) διδαχή
tell λέγω
temple ἱερόν
tempt πειράζω
temptation πειρασμός
ten δέκα
tent σκηνή
test (v.) πειράζω
that (dem.) ἐκεῖνος; fin. con. ἵνα; caus. con. ὅτι; consec. con. ὥστε
themselves ἑαυτούς
then (adv.) τότε; (con.) οὖν
thence ἐκεῖθεν
there ἐκεῖ
therefore οὖν, διὰ ταῦτα
thief κλέπτης
think νομίζω
third τρίτος; the t. time τρίτον
thirty τριάκοντα
this οὗτος
thorn ἄκανθα
thousand χίλιοι, χιλιάς
three τρεῖς; t. times τρίς
through διά
throw βάλλω
thrust out ἐκβάλλω
thunder βροντή
thy σός
time, in due κατὰ καιρόν
Timothy Τιμόθεος
Titus Τίτος
to εἰς, πρός
today σήμερον
tomb μνημεῖον
tongue γλῶσσα
tooth ὀδούς

torch λαμπάς
touch ἅπτομαι
towards πρός
translate ἑρμηνεύω
treasure (n.) θησαυρός
tree δένδρον
tribe φυλή
trouble (v.) ταράσσω
true ἀληθινός
trumpet σάλπιγξ
trust (v.) πέποιθα (*see* πείθω)
truth, truthfulness ἀλήθεια
tunic χιτών
turn (v. tr.) στρέφω; turn back, *intr.* ὑποστρέφω
twelfth δωδέκατος
twelve δώδεκα
two δύο

unclean ἀκάθαρτος; u. spirit δαιμόνιον
under ὑπό
understand γινώσκω, ἐπίσταμαι
until (con.) ἕως, ἕως οὗ, ἄχρι οὗ, πρίν, πρὶν ἤ
until (prep.) ἕως, ἄχρι(ς), μέχρι(ς)
unto εἰς, πρός
upon ἐπί
upper room ἀνάγαιον
use (v.) χράομαι
utterly *see* p. 268

vain, in δωρεάν
value (v.) τιμάω
vein φλέψ
victory νῖκος
victorious, be νικάω
village κωμή
vineyard ἀμπελών
virgin παρθένος
voice φωνή

wait for προσδέχομαι
walk πορεύομαι, περιπατέω
wall τεῖχος
wander πλανάω
want (v.) βούλομαι, θέλω
wash (v.) λούω
watch (v.) παρατηρέω
water ὕδωρ
water-pot ὑδρία
way ὁδός
we ἡμεῖς
weep κλαίω
weigh down καταβαρύνω
well (adv.) καλῶς, εὖ
well (n.) φρέαρ
what (interrog.) τί
wheat σῖτος
when (interrog.) πότε
when (rel. con.) ὅτε
whensoever ὅταν
where (interrog.) ποῦ
where (rel. con.) οὗ, ὅπου
wherever ὅπου ἄν
which (rel.) ὅς
while ἐν ᾧ, ἕως *or use articular infinitive*
while, a little μικρόν
white λευκός
who (interrog.) τίς
who (rel.) ὅς
whole ὅλος; ὑγιής (healthy)
whosoever ὃς ἄν
why (interrog.) τί, διὰ τί
wicked πονηρός
wickedness ἀδικία
wilderness ἔρημος
will (n.) θέλημα
will (v.), be willing βούλομαι, θέλω
wind (n.) ἄνεμος
wine οἶνος
wineskin ἀσκός
wipe ἐκμάσσω
wise σοφός
wish (v.) βούλομαι
with σύν, μετά
wither ξηραίνω
without χωρίς
witness (n.) μάρτυς; μαρτυρία (abst.)
woman γυνή
wonder at θαυμάζω; w. greatly ἐκθαυμάζω
word λόγος
work (n.) ἔργον
work (v.) ἐργάζομαι
worker, workman ἐργάτης
world κοσμός
worse ἥσσων, ἥττων, χείρων
worship (v.) προσκυνέω
write γράφω
writing (n.) γραφή

year ἔτος
you (s.) σύ; (pl.) ὑμεῖς
young child παιδίον
young girl παιδίσκη
young man νεανίσκος, νεανίας
your (s.) σός; (pl.) ὑμέτερος
yourselves ἑαυτούς

Zebedee Ζεβεδαῖος

GREEK INDEX

It is of no lasting help to the student of a language if the Vocabularies at the end of a Grammar book appear to relieve him of the need to look a word up in order to make certain of its meaning and use. The page references given below indicate where the meaning of the word may be found, and, in many cases, where its use may be studied.

INDEX